SANITY IN SEX

BY

WILLIAM J. FIELDING

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INTRODUCTION

In the determination to remove the vital problems of sex from the morbid darkness of the ages into the light of day, a gigantic stride is being made in promoting the happiness and welfare of the human race. It would be difficult, indeed, to name a contribution to the social well-being that is of more far-reaching importance or profound significance. It is only when we come to a realization of the deep-rooted, irrepressible nature of the individual's sex instincts and emotions, and their influence and reactions upon society, that we begin to recognize the vast possibilities that are encompassed in this trend.

Guided by our new vision, the methods of modern science and the principles of common sense are at last being applied to the most devastating plague that has been our heritage from antiquity. Because this scourge—*venereal disease*—was bound up with the question

of sex, it has been shrouded in mystery, furthered by the inhibitions of prudery, and patronized by the perverted instincts and debased passions that have thriven in the consequent benightment.

Only within the past few years there has been an epoch-making change, revolutionary in character, international in scope. The mantle of mystery has been ruthlessly torn away. The affectations of prudery have been exposed as a false and deluded state of mind, with results that are individually and socially destructive. The portals of truth have been opened, and the antisepticizing rays of light have been brought to bear on the age-old breeding grounds of disease and corruption.

Traditions that were hallowed by the centuries have been scrutinized and discarded within a few brief years. Time-honoured policies have been impartially reviewed and forthwith reversed. Fallacies that had grown into the social fabric and become a part of the national life have been exposed and their excision is a matter of course. Erroneous suppositions that had become bulwarked in the

sanctity of religious conceptions have been reappraised for what they are worth, and rejected.

Many examples could be cited to illustrate the transformation of the public mind on every phase of the sex question. Havelock Ellis (*Essays in War Time*) states that less than forty years ago Prof. Sheldon Amos wrote, in regard to the White Slave Traffic—one of the modern forms of an ancient sexual evil—"that this subject can scarcely be touched upon by journalists, and *can never form a topic of common conversation.*" Nowadays, not only journalists, but clergymen, legislators and men and women in all walks of life are publicly voicing their opinions regarding the solutions of this evil.

The first requisite of a scientific grappling with any problem is a true understanding of its nature. Sentimentality and conventional opinions are thrown to the winds. In the light of thorough understanding and searching analysis, the basic causes of an evil are revealed and a remedy developed.

A rational attempt toward a true comprehen-

sion of the sexual question generally, and a common-sense approach to the solution of the specific problem of venereal disease, were made by removing from the subject the iniquitous ban of Silence. By the very act of bringing these problems out into the light of day, a complete transformation has been wrought in our mode of dealing with some of the most vital facts of life. These epochal changes tend to a thorough revision of our past standards of individual and social ethics.

While the question of sex education has been slowly but surely gaining recognition during the past decade, the main factor in thrusting this issue into the position of its present importance was the World War, with its many urgent lessons in the need for rational sex enlightenment, in combatting prostitution and venereal diseases, and carrying on a general campaign of sane social hygiene.

The chief task of the writer in the following chapters has been to subject the social processes responsible for these changes to a thorough analysis, classifying all the important factors and tendencies involved, and to give as concise

and accurate an account as possible of this historic period of the sex-educational movement. This has necessitated delving to an extent into the more remote history of the movement as well, for with some knowledge of its earlier course, we are better able to understand the more recent activity that has surged into a dynamic force of surprising vigour and refreshing promise.

Each phase of the subject-matter as indicated by the captions of the various chapters is treated from the constructive side, and the writer's observations and contentions are sustained, as fully as the limitations of the volume will permit, by the most positive utterances of the leading American and European authorities.

The thoroughness of this corroboration is both desirable and necessary in a work of this character, for the book, in substance, is a chronicle of profoundly important events rather than a medium for expressing an individual's opinions. And to meet the constantly increasing demand for authoritative information, in strictly non-technical form, it is the purpose to

make the present volume, as far as possible, both a history of and a contribution to the sex-educational movement.

With this object in mind, and the determination to disregard the remnants of prudery which still survive among us, certain features that have been only touched on in many leading works of sexology, and that are still more often ignored, are here given the consideration that their importance warrants. This is especially true of the birth control movement, with its intensely interesting and romantic history. This movement, which is now exercising a tremendous influence upon the population, and no less upon the conjugal relations of countless people, throughout the civilized world, is inseparably bound up with the problems of sex. The biological, social and ethical bases of birth control are factors that cannot be ignored in a broad and truthful presentation of the sex question.

It was felt, too, that the importance of psycho-analysis, with its notable contributions to the field of sexual knowledge and its technical literature, requires a special chapter. So this

subject is intimately reviewed from the standpoint of its influence on contemporary study of sexual phenomena. That this theme has received some attention from a number of the foremost writers on general subjects related to sex is encouraging. No satisfactory study of the psychology of sex can be attempted, nor an understanding of the fundamental instincts and emotions be arrived at, without giving adequate consideration to the theories and findings of the Freudian psychologists.

The principal activities of the Government in its unprecedented campaign of sex education during the war period—and which is still being quietly but unrelentingly continued in such form as to best meet the post-war conditions—are briefly outlined. The important facts and interesting episodes of this governmental innovation makes an illuminating and memorable chapter in the history of the sex educational movement of America.

The industrial phase of the movement is still in its infancy, but it is an extremely active and promising one. A concise account is given in chronological form of the development of sex

hygiene in this field, with an outline of the more important factors that are involved. Many of the engaging and instructive experiments noted and authoritative observations cited, are powerful examples of the influence of organized industry on social problems, and of the resourcefulness of both its leaders and the rank and file in adapting themselves to a new situation with amazing rapidity.

While the space in a general work must necessarily be limited in the discussion of such comprehensive topics as instruction of the child in sexual ethics and hygiene, sex matters from the marriage relations angle, and the effects of social and economic conditions on sexual problems, nevertheless, these questions have been accorded the fullest treatment possible under the circumstances. The information given in these instances is in conformity with the most enlightened and constructive opinion. Neither an untenable, extreme stand is taken for the sake of being *radical,* nor an equally untenable, conventionable position maintained for the sake of being *orthodox.* Dogmatic assertions and conclusions of all kinds have been avoided,

and every contention has had to meet the test of practicability in the new light of honest expression of rational views.

Acknowledgments of gratitude are due to many persons and organizations that have rendered invaluable assistance in completing my researches. This is especially true in gathering data concerning the industrial phase of the subject, little of which had previously been collected or was available for ready use. In this connection, I wish particularly to express my appreciation for information and facts of material value supplied by Dr. F. G. Barr, of the National Cash Register Company; Mr. F. A. Jones, of the Kelley Island Lime and Transport Company; Mr. S. Liberty, Educational Organizer of the International Ladies Garment Workers Union; Capt. Walter W. R. May, Associate Director for the United States Public Health Service, and other individuals, corporations and organizations that I am not at liberty to name. I am also deeply indebted to Mrs. Margaret Sanger for reading the manuscript of the chapter on Birth Control, and

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WILLIAM J. FIELDING.

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SANITY IN SEX

CHAPTER I

THE DECADENCE OF FIG-LEAF MORALITY

THE landmarks in the history of human progress are recorded in the reactions of a series of cataclysmic shocks. Some of these shocks have been physical manifestations such as wars; some have been spiritual phenomena such as the advent of Christianity and the Reformation; some have been a combination of the two, such as the political and social revolutions of the past and present epochs.

The world has again been shocked out of its normal evolutionary course by the Great War. To reiterate that this war has wrought radical and irrevocable changes in all fields of human activity is perhaps to repeat a tiresome commonplace. But the vast quantities of printer's ink that have been used to sustain the varied arguments on this broad subject have been de-

voted almost entirely to the sphere of economic questions and their political reflexes. In short, the discussion has been given over, with only negligible exception, to the material side of a materialistic world. With this there should be no quarrel as long as the disquisitions are founded on logic and guided by reason, because the great problems of mankind are fundamentally material.

However, the psychological effects of the war are scarcely less astounding than the material ones. Popular viewpoints that decades, or even centuries, could barely shake were by the magic of Mars quickly labelled passé and headed for the graveyard of shattered traditions.

One of the most hard-dying of these traditions—a social characteristic that in America has amounted almost to a religion—was the holy horror (principally for public consumption) of anything that pertained to or concerned sex. A mediaeval religion could scarcely harbour more ignorance or conceal more superstition. It helps little in the discussion at present to say that this obsession was spawned in the cradle of early Anglo-Saxon insular exclusion, and

that our own particular improved brand was nurtured in a virgin country under the watchful eyes of the Pilgrim Fathers, with no established liberal ideology to counterbalance their puritanical fanaticism.

The proverbial fig-leaf has been handed down with intermittent use from remote antiquity, but our cautious, flesh-fearing and truth-fearing ancestors solemnly stretched this modest shield into an all-concealing shroud, behind which the gaze of mortals was forbidden to rest. While this proscription has applied in the past to the human body in general, it has been more specifically aimed against all things concerning sex.

No distinction was made between truth and falsity, between pure motives and lasciviousness. The *subject* was taboo. Hence, the false and the base thrived in the resultant benightment, while truth and purity, the children of light, lay dormant under the unnatural suppression. To be ignorant (of sex) was to be "innocent"; to be blind was to be "moral"; to be deaf was to be "virtuous." If one searched for the truth or spoke the truth, the conventions were defied, not to say defiled, and the

transgressor suffered the social penalty of ostracism, or worse.

No doubt it was a sublime comfort to the early fathers, wrapped up in their rigid theological dogma, to have been blessed with the belief that the biblical parents of the human race were both ushered into the world without the taint of carnal sin, as they would have it. This satisfaction could have been exceeded only by their mortification over the fact that they were not similarly begotten.

The intellectually emasculated atmosphere of this early period, on questions relating to sex, had drifted down, with some modifications but with no healthy change, to the beginning of the war. The modifications, indeed, were principally those that had been established by the more progressive individuals in the complex intercourse of their modernized social life. But this tendency toward the rationalization of thought was essentially a private matter. Therefore, what should have been a subject of broad public interest was in reality one of strictly private concern. Furthermore, some questions that ought to have been of deep pub-

lic affair were mantled in secrecy or semi-secrecy. The reason was plain. They were officially outlawed.

While there was an awakened interest among a growing number of individuals on the subject of sex education that was worthy of the twentieth century, *officially* there prevailed in this country the unhealthy inhibition of the eighteenth century. But we were infinitely more blameworthy than our ancestors. The absurdly narrow views held by them were, for the most part, unquestionably sincere. The established social traditions that passed for morality in the eighteenth century undoubtedly were honestly accepted by a majority of the people of that period. But the past few generations in particular have neither believed in nor privately practiced what they publicly preached and officially prescribed. To the offence of an anti-social blanket suppression had been added the crime of hypocrisy.

The lamentable ignorance among the masses of people to vital sex truths which have such an important bearing on the welfare and happiness of every individual, has caused untold

misery and suffering. And all the institutions having to do with the forming of public opinion are responsible for maintaining this condition. It is difficult to estimate which branch of public life has the least enviable record, as they have all been guilty of directly suppressing the facts, and by the same token, of misleading the public that they professed to enlighten. The only exceptions of consequence have been various liberal and radical groups and movements, but these have had comparatively limited influence.

The general press, while priding itself on the wide scope of its activities, has until quite recently, absolutely ignored or suppressed all rational discussion relating to sex. Anything concerning it was clothed in mystery or mentioned by innuendo. The editors were afraid of offending the "good taste" of their readers. At the same time, if there was any tonic that the average American reader needed, and needed badly, it was an intellectual shock—something stimulating to thought along independent lines. Meantime, catering to his sensuality, the same papers fed him up on sensa-

tional feature stories, often suggestively written, having a morbid sexual background.[1]

The church, the schools, the lecture platform, and nearly all other popular mediums of instruction and publicity were similarly disposed to evasion. And the medical profession, which might have been expected to lead in the matter, was in many respects the most reactionary. A distinguished exception, Dr. William J. Robinson, one of America's leading authorities on urology and sexology, has repeatedly denounced his profession for its inexcusable backwardness.

The professional people who came out unequivocally for popular enlightenment were as few in number as they were notable in character. It is only within recent years that the most elementary instruction on sexual life and psychology has even been *considered* in connection with our public school curricula. It is not yet generally established, but the beginning has

1 "A scandalous divorce case, reported as freely as the law allows, is a choice morsel for average readers of newspapers. Everywhere it is the sexual abnormality, perversity, and even bestial vulgarity, that seems to attract the most attention." —M. A. Bigelow, in *Sex-Education.*

been made. This is a happy advance over the prevailing condition in former years when, in studying physiology for instance, even in advanced classes, the subject matter introduced to us beings that were as guiltless of sex as the angels.

If there was any institution ahead of its time, it was the theatre, which during the past decade had struck a more challenging note. This was due possibly to the irrepressible intellectual force of certain distinguished dramatists, more particularly of Europe, whose reputations demanded a hearing. Literature fell far behind the drama. This was because few people read literature which dealt rationally or scientifically, or even artistically, with sex. But novels without number were literally "turned out" for the sensual gratification (another evidence of the perverted state of popular mind) of the multitude.

Of course, the same spirit pervaded the legislative halls and courts. It has been typical of our whole national life. Laws were passed and suitably interpreted which were in accord with the trend of thought of a century previous.

Other laws, antiquated relics of even more primitive days, it was impossible to legislate off the statute books because of this prudery and prejudice, universal among representative men in public life. An example of the intelligence shown is the statute which places abortive and contraceptive measures in one and the same category. In this respect we are the laughing-stock of Europe. Then we have had our legalized and semi-legalized Comstockian and similar snooping societies which made common war on vice and rational, scientific discussion of sex problems. How morality must blush for its defenders!

As late as 1916, Dr. August Forel's admirable book, *The Sexual Question,* universally recognized as a classic, one of the most thorough and scientific works extant on this subject for the enlightenment of the layman, was banned by our enterprising censors. Several months later, with the approach of a glimmering of sanity, the the ban was quietly removed.

But the iconoclastic forces of war have tended to revolutionize the former state of mind. Statistics made available through army medi-

cal records clearly showed that the border line of national jeopardy had been reached.[2] The long-standing principle of suppression had dismally failed. The historic policy of fostering sex ignorance in the name of "morality" stood self-condemned. The reaction was due, and came with a vengeance.

According to the United State Public Health Service, the examination of draftees showed that five men came into the army with venereal disease to every one who contracted it after he was in the army. And this notwithstanding that venereal diseases have always been a keen war problem. To meet this situation, the authorities, reversing at the outset the old traditions, began in the military service an intensive campaign of rational sex education, including instruction on hygiene and prophylaxis.

[2] "The chief all-the-time menace of the entire population, civil and military, is venereal disease. The infections are more common than tuberculosis. In prevalence it is only beaten by measles. But, far from being quickly recoverable like measles, these diseases have terrible after-effects—paralysis, insanity, blindness, among others. Moreover, no human being is free from danger; articles and surfaces frequently infect innocent people."—From *How to Face Peace* (1919), by Gertrude Shelby. Henry Holt & Co.

So young men who had passed through puberty and adolescence—those wonderful transformative periods when the awakening sex-life affects every tissue of the body and all the processes of the intellect—with the corrupting legends of the street as their only source of instruction, were now for the first time initiated into the mysteries of *sex truths,* which society had so long proscribed. The cost of this suppression of facts is incalculable, as we shall presently see.

In full-page display announcements that have been published in the newspapers of the leading cities, under the joint authorization of the United States Public Health Service, and the State Boards of Health, the following significant admission is made under the caption *"What The War Has Taught."*

"Before the war most physicians and public health officers knew that gonorrhea was every year causing thousands of cases of blindness among infants, countless surgical operations on women, and sterility in both men and women; that syphilis was being transmitted to offspring causing physical and mental defec-

tives, that it was a prolific cause of locomotor ataxia, paralysis, paresis or softening of the brain, insanity, miscarriages, diseases of the heart, blood vessels and vital organs. *But people generally did not know these things* (italics mine, W. J. F.), and few remedial measures were taken. The war opened our eyes. The reports of draft boards and camp surgeons revealed, for the first time, clearly, the menacing seriousness of the venereal problem and the failure of our pre-war attitude toward the whole question."

If an honest confession is good for the soul, then there may be some hope for the composite soul of our public life. The tragedies and awful consequences here portrayed need no further elaboration to impress one with their seriousness.[3] And when the terrible condi-

[3] The English parallel of this condition is alluded to by Mr. James Marchant, in his book, *Birth-Rate and Empire*, in the following words: "This last year (1916) the nation has been aroused as never before to face this hitherto hidden plague —syphilis—hidden by the heavy cloak of hypocrisy and prudery, masquerading as the reticence of modesty, which we cast over this ghastly epidemic because we were too cowardly to face it, or to let mothers and our young people know these terrible truths of our so-called civilized life. When Mrs. Josephine Butler and those who worked with her

tions described are associated with the statement in the very first line of the quotation that "most physicians and public health officers knew" it to be a fact, then it is no exaggeration to say that the official silence of the past has been criminal. Of course, "people generally did not know these things," because every means within the power of officialdom and the censors of public opinion was used to discourage and prevent the things from becoming generally known. Those who refused to remain silent were figuratively ejected from the pale of conventional society, and their message denied access to practically all the established mediums of publicity. They had spoken the offending words of truth. "Morality" was endangered.

But, now, what a change! Editors, physicians, teachers, statisticians, clergymen, politicians, and other public spokesmen are begin-

or followed in her footsteps spoke or wrote about this subject in earlier days they were denounced by almost the entire medical profession, and were literally hounded off platforms and shunned as ignorant fanatics." The attitude of the professional mind of England in the past on this question is illuminating.

ning to demand that the veil of silence be lifted. And it is. Nearly all of the states have established Bureaus of Venereal Disease Control under the jurisdiction of the state Boards of Health. Many of the states even ask the public, through newspaper advertisements and otherwise, to write for pamphlets explaining the government's campaign against venereal diseases and presenting the true facts of sex in a wholesome manner. The following pamphlets[4] are specifically listed:

Set A For young men
Set B For the general public
Set C For boys
Set D For parents of children
Set E For girls and young women
Set F For educators

These announcements have appeared, not only in the sporting sheets, but in the sacred precincts of the leading family and home papers where in pre-war days it is doubtful if even the influence of the Federal Government could have

[4] These pamphlets may also be obtained free of charge by addressing the U. S. Public Health Service, Division of Venereal Diseases, 228 First Street, N. W., Washington, D. C.

forced them to print such objectionable words as "gonorrhea," "syphilis," and other disagreeable terms of a kindred nature. We used to see veiled reference made occasionally to "unmentionable" diseases—specific, unmistakable language, never.

Even the staid, conservative Women's Clubs (I wonder if they really have been any more blindly conservative than the average men's club) are reacting to the trend of the times. The legislative department of the State Federation of Women's Clubs of New Jersey sometime ago called a special meeting to discuss laws in regard to venereal diseases. A state assemblyman, addressing the gathering, advocated the teaching of the dangers of social diseases to school children, declaring it vastly more important than instruction in regard to tuberculosis.

It is impossible here to recount the numerous evidences of the new attitude on this subject that is now being taken on every side of public life. But there is practically an unanimous admission that the old policy of suppression has been little short of disastrous in its effects. A

victory has been won for truth, for sanity, for rational thought—yes, even for morality.

In a discussion of these problems it is unavoidable that the subject of sex hygiene and venereal disease should be so strongly emphasized, because this aspect of the question now looms in public interest. Not only is it of the most immediate importance, but the more spectacular always attracts popular notice. However, there are other sides to this broad subject of sex education, as well as the purely physical problems, which should come in for the fullest public consideration, and we shall discuss some of them in later chapters.

The realms of sex psychology have only been touched upon, and they offer limitless opportunities, both for professional research and for beneficial public discussion. Phycho-analysis, one of the truly remarkable sciences developed during the past quarter of a century, has furnished additional proof that the sexual instinct is the most fundamental and far-reaching of all the human instincts. Samuel Schmalhausen, while emphasizing the unfortunate results of ignorance of sex psychology, has summed up

admirably the potentialities of the sexual instinct in the following words:

"The most devastating of all the instincts, more influential for good and evil than any of the rest, blasting hopes and fears, creating temperamental pessimisms and bleak philosophies, moulding moods and personality, influencing art and religion and the imperishable things of life itself—this flood of suggestion and intimation—Sex—breaks through our soul's desires and washes us out to sea and destruction or leaves us high and dry on a cliff of impotence or ruins our dreams irretrievably."

It may interest our ex-prudes to know the extent that repression has played in the evolution of abnormal mental states. Maybe an excursion into the most interesting study of psycho-analysis will lead them to deduce the cause of their former mania against the rational treatment of a natural phenomenon. At least, their moral status will not suffer, even if the intellectual effort should prove unavailing.

The relationship of sex to expression in, and appreciation of, the arts is also notable. In fact, the whole realm of aesthetics has an essen-

tial sex basis, though not under normal conditions is it conductive to sensualism. It is the abnormal and irrational treatment of the subject, whether in the form of suggestive emphasis or unnatural repression, that tends to promote sensuality. The "morality" of the past that would protect itself by clothing art in a kimono is as false as the "morality" that would suppress rational sex discussion is insidious.

The influence of sex upon religions, from the most ancient to the more modern, has been very great; in some sects, indeed, the potency of the irrepressible instinct of sex seems to be almost paramount, and manifests itself in many and frequently strange ways. Dr. Ira S. Wile (*Sex Education,* page 10) says: "The idea of creation as a religious concept is essentially a sex problem. Biblical literature abounds in allusions to sexual questions that can be appreciated only by the best informed readers. 'Be fruitful and multiply' needs as much explanation as the 7th Commandment."

Strides are being made, too, in the rationalization of thought on other subjects, heretofore

proscribed, bearing upon individual welfare and social progress. The popular discussion of birth-control, based on scientific facts, which has been a matter of public interest in the foremost European countries for many years, is now beginning to assume in America a position that its importance warrants.

The new attitude officially taken by the nation, states and leading cities to encourage public discussion and enlightenment on questions of sex must necessarily have a stimulating effect on all rational subjects relating to the individual and social well-being.

The mischievous epoch of fig-leaf morality, indeed, is definitely passing—that is, the false "morality" that has used the leaf to blind the eyes that would see, and to suppress the voice that would speak, the truth concerning sex.

CHAPTER II

THE GOVERNMENT'S CAMPAIGN OF SEX EDUCATION

Pioneers in propagating unpopular truths have ever an ungrateful, and at times an extremely disagreeable, mission in the performance of their chosen task, but theirs is the consolation of not having laboured in vain. No matter how seemingly hopeless or discouraging the outlook, the preparatory work of sowing the seeds is absolutely necessary and sooner or later the fruits of this conscientious labour will be harvested.

For many years a few individuals, men and women of vision, courage and determination, have devoted much of their time and effort to awakening the public mind to the seriousness of venereal diseases, and the necessity for rational sex enlightenment. To Dr. Prince A. Morrow, one of the most untiring of these pathfinders in the social wilderness, is due exceptional credit for his work in disseminating these

advanced, unorthodox ideas and organizing the preliminary forces. Dr. Morrow was temperamentally, as well as intellectually, especially qualified for this important role, as his strong personality, and his tact and care in avoiding an extreme policy at a time when any phase of sex education met either with an appalling apathy or extreme opposition, enabled him to overcome many formidable obstacles, as well as to minimize the personal hostility of prejudiced minds.

Other notable persons might be mentioned, such as William J. Robinson, Winfield S. Hall, G. Stanley Hall, M. A. Bigelow, Ira S. Wile, Bernarr Macfadden, Margaret Sanger, Havelock Ellis, Edward Carpenter,[1] and others whose names readily suggest themselves to those who have followed the history of sex education in this country. The writer has advisedly included among these few names representatives of greatly diversified activities in this general movement. Some of these persons

[1] While the last two mentioned are English writers, their works are among the best known on rational sex topics in America.

have taken a more positively radical attitude, or were active in a somewhat more specialized field, than Dr. Morrow's group, and therefore accomplished results of a different nature, but all were working definitely toward the same end. All of these, and many others whom it is impossible to mention here, have contributed heavily in personal effort and sacrifice to the movement, and their life-work largely is the foundation upon which the superstructure of the more recent national campaign has been built. Without the pioneer efforts of these individuals, and societies such as the American Social Hygiene Association, to form the nucleus for its organization, the Government would have been almost hopelessly handicapped in its campaign of sex education.

Prior to 1917, the United States Government had not made or considered any serious national effort to combat the ravages of venereal diseases. Its activities were confined almost solely to the work of the War and Navy Departments in treating these diseases, and conducting some limited and inadequate educational

propaganda among the men of the Army and Navy. The inefficacy of this desultory campaign is shown in the following comparison of the prevalence of venereal diseases a few years ago among men in the United States Army and some of the European Armies:

	PER 1,000 SOLDIERS
1906 Germany	19.8
1906 France	28.6
1906 Russia	62.7
1907 Japan	37.6
1907 Great Britain	68.4
1907 United States	167.8
1909 United States	196.99

The improvement recently has been material, but there is still much to be hoped for.

In an interview on the subject of venereal disease, Secretary of the Navy Daniels stated as follows:

"I am informed by the Surgeon General of the Navy that the admission rate for venereal diseases was reduced last year (1918) to 99.65 per thousand, as compared with an average rate of 166.6 for the previous eight years. In the Navy alone this represents a saving of more

than 30,000 men who would have contracted venereal diseases had the rates for previous years obtained."[2]

Within a month after war had been declared, Congress placed itself on record in regard to venereal diseases as a war-time problem by passing Section 13 of the Selective Service law, directing the Secretary of War "to do everything by him deemed necessary to suppress and prevent the keeping or setting up of houses of ill fame . . . within such distance as he may deem needful, of any military camp, station . . . or mobilization place . . ." This radical departure made possible an emergency attack on venereal diseases without parallel in military history.

The passage by Congress in July 1918 of the Chamberlain-Kahn bill placed the government officially on record against prudery and its resultant evils, and made available for the fight against venereal diseases in civilian communities the sum of $4,100,000.

This bill created an Interdepartmental Social Hygiene Board, consisting of the Secretary of

[2] *Physical Culture Magazine*, April, 1919.

War, the Secretary of the Navy, the Secretary of the Treasury, and the Surgeons General of the Army, Navy and Public Health Service, or their designated representatives. The bill also established in the Bureau of the Public Health Service a Division of Venereal Diseases to investigate the cause, treatment and prevention of venereal diseases, and to co-operate with the State departments of health for their prevention and control.

One million dollars were appropriated for use in assisting the states in caring for diseased persons in detention homes, in order to protect soldiers and sailors. One million dollars annually for two years were allotted to the states for the use of their departments of health—the second year's appropriation being conditioned upon the state's raising an equal amount for the purpose. Two hundred thousand dollars were appropriated for the establishment and maintenance of the Division for Venereal Diseases, with $100,000 to be used under the direction of the Interdepartmental Social Hygiene Board in any manner deemed most advisable. One hundred thousand dollars annually

for two years were appropriated to be paid to suitable institutions for scientific research for prevention and treatment, and $300,000 annually for two years to be paid to institutions qualified for psychological and sociological research for discovering and developing more effective educational measures for the prevention of venereal diseases.

Mr. Kahn said on the floor of the House, just previous to the passage of the bill:

"It well behooves the government to cooperate with the states in stamping out this curse of the human race. Cases of smallpox, bubonic plague, diphtheria, and scarlet fever must be reported to the local health authorities immediately, and the country, the states and the municipalities seek to regulate and prevent the spread of these diseases; but through prudery and mawkish sentimentality we have closed our eyes to the serious condition that exists in our country by reason of the prevalence of venereal diseases.

"I contend, therefore, that this legislation is a step in the right direction, and that every father and mother in this country will approve

of the action of the congress in establishing this board of social hygiene."

On July 1, 1918, just previous to signing this bill, President Wilson signed an order transferring to the United States Public Health Service all civilian public health activities, including the work of combating venereal diseases in civilian communities hitherto directed by other agencies.

As a result of the President's order and the provisions of the Chamberlain-Kahn bill, the United States Public Health Service, through its Division of Venereal Diseases, had directed during the period of the war a thorough campaign against venereal diseases in civil communities throughout the United States, utilizing medical, law enforcement, and educational measures.

One of the most important features of the above mentioned Act is the provision to cooperate to the fullest extent with the State Boards of Health. And the states in the great majority of cases, have shown a hearty, even enthusiastic, response to the Government's progressive measures.

In practically all the states a specific program for venereal legislation has been presented to the officials and in many instances has been adopted, at least in part. Many municipalities are also conducting their own individual campaigns, under the guidance and with the cooperation of their State Board of Health and the United States Public Health Service.

Free clinics have been opened up in numerous cities and towns throughout the country for the treatment of venereal diseases. Contrast this new and sane practice with the condition which prevailed only a few years ago, when it was the policy of nearly all of the better hospitals to refuse applicants for venereal treatment, turning them out, hopeless and desperate, with their loathsome and extremely contagious diseases to further contaminate an already highly infected society.

A necessary part of the campaign has been, and continues to be, a definite war against quack doctors who make a specialty of preying upon the victims of these diseases. Many of them are being driven out of business, and newspapers are being asked and are agreeing

to refuse their advertisements. In numerous instances, these charlatans get out of town as soon as investigations of their business begin. Some cities have passed ordinances forbidding the posting or distribution of posters, cards, circulars, or advertisements in any form which describe, recommend or advertise for sale, or in any way refer to medicines or remedies for the prevention or cure of venereal diseases. And in place of the old placards, notices are posted directing men to the venereal clinics.

At the solicitation of the United States Public Health Service, many states have passed laws or established regulations requiring the reporting of venereal diseases by physicians, just as smallpox or measles or any other communicable disease is reported. Naturally, this radical departure of dealing scientifically with a subject so long taboo created a certain amount of opposition. But on the other hand, the swing of the pendulum toward rational ideas in this matter is so far-reaching that the majority of influential people are rapidly coming to see the necessity for it.

The sentiment in this direction is shown by

report to Surgeon General Rupert Blue from the Medical Officer of the United States Public Health Service in charge of the Extra-Cantonment Zone, Des Moines, Iowa, in which he states: "During the month of December, 1918, four habeas corpus cases were tried in the local courts which were decided in our favour. These cases, with several previously won by the city, have established the fact that persons suffering with venereal diseases can be restrained so long as they are in the infectious stage. There is another case pending in the Supreme Court which will decide whether the health officer has the right to examine a person suspected of having venereal disease."

The object is to sweep aside the conspiracy of silence which has permitted venereal diseases to infect such an alarming percentage of the population. It is not, however, the purpose or any part of the plan of the movement to make public or in any way expose the names of the victims which are reported in the regular way. The only fear of exposure which need be felt is by those who fail to comply with the requirements that they persist in treatment until they

are cured and their danger to the community removed.

Stressing the importance of reporting venereal diseases, Assistant Surgeon General C. C. Pierce, expressed the attitude of the Federal Medical authorities in the following words:

"The whole influence of the Medical Departments of the Army and Navy and of the Public Health Service is being thrown in favour of the reporting of venereal diseases. This is a part of the plan which the United States Government has officially adopted for controlling these dangerous infections.

"This plan has been personally approved by the Surgeons General of the Army, the Navy, and the Public Health Service. They would never have approved it if it had been a wild theory or untried scheme. They approved it because it had been tried in certain cities and States in this country, and in other parts of the English-speaking world, and has proved itself to be the best plan yet devised for controlling these diseases.[3]

[3] Some of the Australian States have perhaps the most advanced legislation in the English-speaking world in the matter

"They approved it because venereal diseases are the greatest single cause for the disablement of our soldiers and sailors, and because accurate statistics for the civilian population would probably show that these diseases cause equally as serious losses among our industrial and other workers.

"The Government adopted this plan when it did because this country had entered on a stupendous war with Germany and needed the full and unbroken service of every soldier and sailor

of venereal disease control. To quote from *The Shield*, July, 1918: "Almost all of the states of Australia have now taken legislative action with regard to Venereal Disease. Queensland was the first, in 1911, to take up the question, and in 1915 New South Wales appointed a Select Committee to inquire into and report upon the prevalence of Venereal Disease, but the Final Report has not yet appeared. In 1915 the Commonwealth Government issued a Report, the recommendations of which included compulsory notification from doctors attending cases to the Health authorities (without names), the prohibition of quack doctors and quack advertisements, free bacteriological tests, State facilities for treatment, etc. The Western Australia Act of 1915 not only embraced these recommendations, but added others, while Victoria and Tasmania also followed suit.

"New Zealand produced a Bill of a still more drastic nature, but certain clauses which were considered to bear unduly upon women were opposed by the women's organizations with the result that amendments of the offending clauses were introduced."

and every civilian worker, man, woman, and child. The venereal diseases, as the greatest single foe to health and efficiency, must be brought under control, and just as rapidly as possible. To this end the Government urges every physician to report his cases of venereal disease in accordance with his State laws, and thus add further to his patriotic services to the Government at this time."

As an example of the work being done in this connection, in one of the states during the calendar year of 1918, the reported cases of venereal diseases formed 10.45 per cent of the total morbidity of the State (exclusive of influenza). The total cases of venereal diseases exceeded by 2,848 the combined cases of pellagra, tuberculosis, chicken-pox, smallpox, diphtheria, cancer, scarlet fever, meningitis, infantile paralysis and rabies.

As a matter of fact, a majority of the states are treating venereal diseases quite as openly and frankly as an epidemic of smallpox, and quite as effectively. And the consensus of the most enlightened opinion on the subject is that this is the only way. The public must realize

that gonorrhea and syphilis are names for communicable diseases instead of crimes, and that the fight for their eradication is not a private affair but the vital concern of everyone.

The Government's campaign has not only covered every section of the United States proper, but has also been extended to the insular possessions. Porto Rico has been a fertile field for the ravages of venereal disease throughout its history.

Twenty years ago when the American Army of occupation came to the island, its venereal ineffective rate for the first six months was 467.80 per thousand. A very substantial part of the command were victims of syphilis, gonorrhea or chancroid, rendering them ineffective. At this time the venereal ineffective rate for the Army in the United States was 84 per thousand.

In 1898, the Spanish troops at Porto Rico reached the high-water mark of venereal infection with a rate of 566 per thousand.

Even during recent years, conditions were such as to warrant placing San Juan on the black list for visiting navies. Since 1903, no

warship of any nation has allowed shore leave at this port.

And San Juan is only six miles from where Camp Las Casas, the Porto Rican cantonment for the training of draftees, was organized. So it will be readily seen that the conditions which confronted the authorities were extremely serious, if the twelve thousand men who made up the Porto Rican Army were to be saved from venereal diseases.

The problem, indeed, was tackled in a most energetic and thorough-going way. And it was a complicated one, because prostitution on the island was a legalized business, with many time-rooted traditions and social and business ramifications.[4]

However, as a result of the drastic repressive

[4] A very illuminating case nearer home of the close connection between petty business and prostitution is cited in *The World's Social Evil*, by Rev. William Burgess, in his chapter on Commerce and Conscience, wherein he quotes a petition from a number of shopkeepers, grocers, meat purveyors, chemists, fruit dealers, etc., to the District Attorney of Milwaukee, Wisc., in 1912, pleading "that the sudden and abrupt wiping out of the red light district would in many instances wholly and in others partly destroy our business." To this petition the names, addresses and businesses of the signatories were appended.

and educational measures, during the last six months in this camp of 12,000 men, only twenty new cases of venereal diseases were acquired, and at the end of the period there were in the Base Hospital but eighteen venereal cases.

In the Philippine Islands, the Government has also been active in its campaign of social hygiene and sex education. The Governor General issued an order, in both English and Spanish, which included an ordinance providing for the prevention of venereal diseases throughout the Islands.

It had been the practice in the Philippines to maintain a system of registration and medical inspection, and the Governor General's regulation specifically provided against the continuance of that practice in the following clause:

"Inasmuch as prostitution is the most prolific source of syphilis and gonococcus infection, said district health officer or his duly authorized representatives are authorized to use every proper means to aid in suppressing the same and not to issue certificates of freedom from venereal diseases, as such certificates may be used for purposes of solicitation.

"All records pertaining to said inspections and examinations are to be kept in files not open to public inspection, and every reasonable effort shall be made to keep secret the identity of those affected by venereal disease control measures in so far as may be consistent with the protection of the public health."

In order that the inhabitants of the Islands might be informed fully as to the vital necessity of the campaign for the suppression of prostitution and the prevention of venereal diseases, a bulletin setting forth the history of these diseases was issued for circulation throughout the islands. It gave the following very interesting and somewhat romantic account of the great antiquity of the diseases:

"The menace of venereal disease is probably as old as the human race. Gonorrhea, perhaps the less destructive, was discovered as a distinct disease more than a century ago; and syphilis, which has been described under various names in the earliest written history of every quarter of the globe,[5] as a malignant

[5] In contrast to this opinion, some of the highest authorities are convinced that syphilis was brought to Europe from

cankerous foe to health and physical fitness, dates to Frascatorius in 1521, who relates in a poem concerning the disease, that a herdsman of King Alkithous—Syphilus by name—was afflicted with it by Apollo, in punishment for paying divine homage to the King instead of to God. The Chinese account of it is found among their historic writings as early as 2637 years before the Christian era. Accounts of it appear in medical records of India as early as 400 A. D.

America at the end of the Fifteenth Century (by the returning sailors of Columbus). Prof. Iwan Bloch, of Berlin, in his masterly work, *System of Syphilis*, states that "in the entire literature of the Old World, both Occidental and Oriental, no description of the syphilitic syndrome (i. e., the whole group of symptoms constituting the disease) anterior to the year 1495 is to be met with." The examination of disinterred bones of human beings belonging to the pre-historic, ancient and mediaeval periods has revealed no trace of it. "What a mass of such evidence," Prof. Bloch exclaims, "must the unbridled licentiousness of Imperial Rome and the excesses of the Middle Ages have provided. Yet, despite the most painstaking research amongst the unnumbered thousands of human skeletons of pre-historic, ancient and mediaeval origin, it has not been possible to discover a single bone showing undoubted signs of syphilitic changes." Other eminent physicians and pathologists have also noted this fact, and as the destructive effects of this disease upon the bones of the nose, skull, and many other parts of the human frame are well known, it must be considered as very weighty evidence. On the other hand, gonorrhea is claimed by the leading authorities to have been prevalent in the Old World from time immemorial.

Hippocrates describes it as existing among the ancient Greeks and Romans. It is also known to have existed in America before the coming of Christopher Columbus. The first authenticated records of it in Europe date from 1494, when it prevailed to a fearful extent in the army of Charles VIII of France, and later among the civil population. Like all other communicable diseases, it becomes more serious and malignant among large bodies of individuals, as is common in the mobilization of great armies, or in any place, like Manila, where terribly congested conditions prevail. It is reported that during the first year of the present world war one nation had more men disabled from venereal diseases than from wounds, and that a regiment in one training camp sustained greater casualties from those diseases than did another in one of the bloodiest battles of the war."

The numerous agencies and vast machinery that the Government has called into action in its campaign of sex education cannot be stopped if it would, and it most assuredly has no desire to do so if it could. By a dynamic stroke,

within an almost unbelievably brief period, the intellectual vision of the whole nation has been brought to focus on an object of social peril that has been developing in the morbid atmosphere of darkness, ignorance and prudery.

The searchlight of truth, as expressed in the terms of rational enlightenment, modern science and social wisdom, has forever swept away the destructive barriers of silence. It has been no temporary, sporadic cleaning-up that has accomplished these epochal changes, and that has revolutionized the mental attitude of millions of people on the subject of sex education.

The ancient sex-lies of ignorance are being shorn of their power to betray boys and girls and men and women to harm and degradation, and to bring a terrible blight on generations yet to come. New individual and social ideals are in the ascendency—ideals that are happy auguries of sanity, health and a better physical and moral life.

CHAPTER III

BRINGING SEX-TRUTHS TO THE SOLDIER

It seems almost like thinking of another age when we consider the practically unruffled field of virgin ignorance of sex-truths which so generally prevailed in 1917 when the mobilization of the American war machine began. The magnitude of the work accomplished during the ensuing months of the war period is astounding. Millions of young men from all walks of life, and from every section of the country, were inducted into military service. The prevalence of venereal diseases, particularly among recruits from the industrial centers, the more thickly populated communities, and most especially from the Southern States, was one of the most vital problems with which the military authorities had to contend.

The gigantic tasks of building cantonments, supplying food, clothing and other requisites, and providing proper sanitation and facilities

conducive to the general health and well-being of the men, were capable of being worked out on a scientific basis with mathematical precision by the engineers, commissary experts and trained men in charge. At the most, it was a matter of getting the necessary materials and transforming them through the power of labour into the required shape and form.

The task of overcoming venereal diseases and promoting a healthy sex-knowledge was infinitely more complicated and formidable. The material to be handled in this instance was human material. And the job was a two-fold proposition, involving individual and social education and reformation.

The individuals concerned were very generally ignorant of the facts or, what is worse, were miseducated. The effects of a whole lifetime's environment and "training" (warping), and of long-established traditions, had to be undone in connection with the real constructive work and upbuilding. There were physical problems to be solved. There were psychological knots to be unravelled. There were ethical regenerations to be accomplished.

Socially, the job was no less stupendous. Prostitution had to be fought in all territory adjacent to the cantonments and in centres which were frequented by soldiers. Red-light and segregated districts that had become landmarks in their communities were torn from the festering spots which quartered them.[1] Sacred personal and political privileges and certain vested interests were in many instances ruthlessly, but not without strenuous though futile opposition, brushed aside. And finally, narrow and prudish prejudices had to be either grossly offended or overcome.

The character of the opposition—coming from the two anti-social extremes—is evidenced in a statement in the February, 1919, issue of the *Social Hygiene Bulletin,* regarding the opening of the first United States Government Clinic solely for the examination, diagnosis and treatment of venereal diseases:

[1] In a press notice issued in June, 1919, by the United States Public Health Service, it is stated: "Not as a measure of reform, but because they are breeders and carriers of venereal diseases, 150 segregated districts with the prostitutes have been put out of business since 1916. Scarcely six have been left in the United States."

"To inaugurate work of this nature, to popularize it, meant that difficulties and problems must be met and overcome by medical officers and nurses whose duty it was to institute venereal disease control in the extra-cantonment zones. Not the least of these difficulties were the *opposition of the underworld and its protectors, the prejudices of many persons, and the reluctance of the decent* to be in any way identified with the movement."

This opposition in varying degrees of intensity was encountered wherever the cleaning-up process was carried on.

An interesting case in Canada might be cited, as it contains the same elements that were involved in this country: A campaign to close up the red light district was started in a small city of about 14,000 inhabitants. However, the municipal officers and police were strongly against the elimination of the segregated district, which by the way had transcended its bounds to the extent that brothels were fearlessly maintained next door to some of the churches. The economic motive behind this action is evidenced in the following announce-

ment, made in the local press of neighbouring towns, which were endeavouring to effect a boycott against the offending city:

". . . Perhaps some of the good citizens of L—— who have been opposing or refusing to support the campaign to remove this plague because of *commercial reasons* will be surprised to know that hundreds of fathers and mothers residing in nearby towns are exerting every energy to keep their sons away from L——. All are not successful, but many are. Parental influence is keeping hundreds from your city every week."

The first measure taken by the military authorities in the Porto Rican campaign—which presented the most difficult problems of any under the jurisdiction of the American Government—to prevent the incapacitation of soldiers by avoidable diseases, was to withhold passes until the drafted men had been in uniform and under military discipline for at least four weeks. Puerta de Tierra, a barrio about four miles from the camp, was closed to officers and enlisted men. Lieut. Herman Goodman, M. C., U. S. A., states that "The people did not,

for some time, resent the order, but at a meeting of *property owners and others interested,* a petition was sent to the Commanding Officer of Camp Las Casas, asking that soldiers be allowed to visit their families. The petition was refused in the following terms:

"Through authorized agencies for the investigation of such matters, it is learned that the general sanitary conditions of Puerta de Tierra are such that a revocation, at present, of the order referred to would be unwise. The health of our soldiers is of such vital importance to our country that every reasonable and possible means must be employed to protect it."

The full significance of the petition from the "property owners and others interested" is realized when we recall that prostitution in Porto Rico was a legalized and openly-conducted business.

For the protection of the soldiers, passes to San Juan and adjacent towns were limited to daylight, except to married men whose families lived in those towns. Passes to more distant parts could be issued for overnight. The

number of men allowed passes was placed at 25 per cent. of the command for Saturday and Sunday, except under unusual circumstances.

Zones of social sanitation, wherein prostitution and alcoholic beverages were banned, were established about all the cantonments and military commands, and there was a relentless insistence upon the repression of vice brought to bear by the Government upon all the communities near the camps. The effectiveness of these repressive measures and other protective policies was apparent from the beginning.

But the real constructive work, which must have extensive and permanent benefits, was in reaching the soldiers with the message of rational sex-education. And this term is used in its broadest sense. It included, not only an explanation of the menace of prostitution and of the grave dangers of venereal diseases to the men themselves; of the necessity of immediate and thorough prophylactic treatment when exposed—always with emphasis on the desirability of continence as an adjunct of unmarried life; and of the perils of promiscuous sexual relations, but, in addition, the innate human

trait of altruism was appealed to and developed.

The men were impressed with the need of living a clean life in order that their future wives be spared from the insidious ravages of destructive and frequently deadly diseases. Many of the men had left sweethearts behind, and the dangers that contagion involved, so clearly and faithfully presented—without being either minimized or exaggerated—warned them against being the cause of irreparable harm to the ones they loved. "The girl he left behind" was something more than a catchy phrase to the average soldier, and he readily understood the logic that he must by all means keep free from venereal infection for her sake if for no other reason. The men were shown, too, the possible effects of venereal diseases on innocent children—blind babies, physical and mental weaklings or degenerates, blemishes and abnormalities that cursed and handicapped the victims as long as they lived. They personally bore a responsibility to society—present and future.

However, not only was the dark side shown

in these instructions on sex questions, so as to warn the men against existing perils. But the possibilities and hope that clean living and the single standard of morality held out were inspiring and created new and lasting ideals. The indelible moral effects of the countless lectures given and the innumerable educational pamphlets, posters and other literature circulated must be tremendous.

Besides these mediums of instruction, it soon became evident to the authorities who specialized in this important phase of the war activities that another, and more intimate, feature was needed to make the work more completely effective. The one-night stand lecturers, mostly medical men and experienced instructors on social hygiene and kindred subjects, who travelled from camp to camp performed a vitally necessary service, and did a vast amount of good, supplementing the work of the regular medical officers.

The pamphlets and other printed matter were also productive of incalculable good, as the attractively printed booklets were inviting to the

soldier in his spare time. Over two million copies of one pamphlet alone were circulated among the men.

The special need that the other meritorious agencies did not fill was met in the person of the "Social Hygiene Sergeant," and his outfit, for the handling of which he was given some necessary instruction and rudimentary training. Naturally, he had to be intelligent, resourceful, energetic, and preferably of an engaging personality to readily gain the confidence of men. He came from all professions and occupations, excepting that he was never a doctor. The demand for trained medical men to fill the regular military requirements always exceeded the supply. So, all other fields of human activity were drawn upon to furnish material for carrying on this vital work. Newspaper men, teachers, farmers, preachers, mechanics, clerks, actors, and men from numerous other callings found a useful, active field in this branch of the service.

And the Social Hygiene Sergeant was by no means an uplifter, a moralizer, or a demonstrating saint. He was a man among men.

The human element was always in the foreground. He attacked venereal disease and sexual promiscuity because he had been taught the truth about both and was eager to pass the knowledge along. He was enthusiastic with the enthusiasm of the convert to a new cause. He had learned that gonorrhea, far from being the simple ailment that it had been so generally accredited, was in fact an active or potential destroyer of manhood, a slayer of womanhood, and a wrecker of childhood. It was the cause of innumerable cases of rheumatism, various inflammatory diseases and sterility in men. It was the cause, perhaps, of the majority of operations and barrenness among women, and one of the main sources of blindness among children.

He was anxious to warn his comrades of the dangers that lurked in the virus of syphilitic infection. Here was a disease that might be contracted from any prostitute, or in any chance or clandestine sexual relations, which contained the toxic qualities for poisoning the blood and polluting the system of the most vigorous and healthy man. At best, if taken in

hand immediately, it requires a long course of costly and skilled treatment to effect a cure, and even then, there is no absolute certainty that in the more or less remote future some manifestations of this devastating blight might not return to plague the victim. If not treated in time, it is a possible source of contagion to others near and dear. It is liable to assume a virulent form and attack like a cancer the flesh or bones of any part of the body, or any organ of the body. It is the great outstanding cause of paralysis, paresis, or softening of the brain, and locomotor ataxia. It is often a source of moral and physical degeneration in the offspring of the afflicted, and its effects may be carried down for generations.

Because the Social Hygiene Sergeant was not so far removed from the ranks as the medical officers and the travelling lecturers, he was therefore more apt to directly appeal to and win the confidence of the men. Indeed, he soon became a popular man in the camp. There was no doubt of his having made good. With his stereopticon, his placard exhibit set up in a special tent or the Y. M. C. A. or K. of C. build-

ing, his stock of well selected pamphlets and literature on social hygiene, with his untiring patience and ever-ready capacity for personal advice and counsel, he was constantly on the job and his establishment became a popular gathering place for the men in their spare moments.

The Social Hygiene Sergeant explained, illustrated, advised and answered questions. He did not lecture, because lecturing on venereal diseases was the proper function of the medical officers. He was merely to talk—intimately, confidentially—and to interpret. But in so doing, he was cementing the keystone of the arch of social hygiene instruction in the military service. Not the least ardent of his supporters and informal backers were those who had the most experience and had fared the worst. They were ever eager to add their testimony and tell their stories. And tragic, terrible stories some of them were.

"Those pictures of babies made me want to cry, sergeant. I'm in love with a girl but can't marry her. I don't dare to. Perhaps I've got a chance yet, though. I never quite under-

stood about it all before, like you explained it tonight. I'm much obliged to you, sergeant. I'm leaving camp tomorrow, but I want to keep in touch with you."[2]

The daily life of the S. H. S. was a continuous round of direct and human contact with the men. His work is conceded to have been the most effective single factor in reaching the rank and file with this vital message of enlightenment. Always on hand in the camp to which he had been assigned, he kept up constantly the instruction that would otherwise have been only occasional and intermittent.

And notwithstanding all the stupendous efforts put forth to combat the venereal peril, and the incalculable results accomplished, much of which will prove in the nature of a permanent good, there were at one time or another over 200,000 soldiers on the non-effective list with these diseases. This meant a loss of 2,295,000 days of service.

Many of these cases, of course, were contracted before the men entered the service, al-

[2] Lieut. William Aspenwall Bradley, M. C., U. S. A., in "The Social Hygiene Sergeant," *Social Hygiene*, April, 1919.

though literally speaking millions of prospective soldiers had been weeded out, temporarily or permanently, because of infection.[3] From computations based on the report of the Provost Marshal General on the first draft, it appears that there were 445,000 syphilitics and 2,225,000 men infected with gonorrhea among those registered who were not then called.

The men inducted into the service in the first draft brought venereal diseases with them at the rate of 212 cases per thousand during the first nine weeks after they arrived in camp, and during one particular week showed a rate of 418 per thousand. These figures, of course,

[3] "It is usually said that of all the cases of syphilis and gonorrhea among soldiers, 5/6 were contracted in civilian life and only 1/6 after the men were in uniform. A careful study of all the new cases of venereal diseases at five large cantonments which the Surgeon General's office has made, shows the army in a still more favourable light.

"The cantonments selected were Lee, Virginia; Dix, N. J.; Upton, N. Y.; Meade, Maryland, and Pike, Arkansas, for the year ending May 21, 1919. During this year 48,167 cases were treated. It was found that 96% were contracted before entering the army and only 4% after. Army officials claim that these figures indicate decisively how easy it is to prevent the spread of venereal diseases when a determined effort is made to do so."—The *Social Hygiene Bulletin*, September, 1919.

represent the worst period of the war for venereal infection. They are accounted for by the fact that the drafting machinery was at that time drawing almost exclusively from the range of ages and class of men most likely to be infected—that is, unmarried men between the ages of twenty-one and thirty-one.

It is interesting to note a comparison of venereal diseases in the different groups that went to make up the Army. According to reports of the Surgeon General, for the twelve-week period from September 21st to December 7th, 1917, the computed annual rate of admission for venereal disease per 1,000 men was:

Regular Army	88.0
National Guard	115.2
National Army, composed largely of drafted men direct from the people	162.4
An average of	121.9

To fully appreciate the significance of these figures, it is necessary to consider that while 121.9 was the rate for these diseases, the total rate per thousand for pneumonia, dysentery, typhoid, paratyphoid, malaria, meningitis and scarlet fever was only 25.7.

After one year of hammering away at the great objective of rational sex education—and the campaign had not then reached the very height of its efficiency and effectiveness—the Army statistics indicated that the rate of venereal infections contracted *after* admission to the Army was approximately 20 per thousand in the United States and 47 per thousand in the expeditionary force. The lowest rate attained prior to the war was 91.23. And the Army officers say that the fine improvement shown was not due to the medical measures alone, but to all the medical-social work initiated with the advent of the war, which was made possible through the close co-operation of the military and civil authorities and other agencies.

The future results of this campaign of personal education, so gigantic in scope and magnitude, cannot be estimated. These millions of young men who have been reached with the new message of sex truths are all of an impressionable age. They have gone—practically all of them now—back to their homes in every section and nook and corner of the country. They

have been received with honours by their respective communities. Their standing and prestige will be on a new plane that must command respect in the future. They will be the leaders in the public activities of tomorrow, and the moulders of public opinion. And none shall deny the fulfillment of their verdict on a matter that so rich a part of their experience has vindicated.

Capt. E. L. Swan, M. C. U.S.A., has summed the matter up well in these words: "Think of it! Four million young men, healthy, eager, animated, receiving careful, dignified, truthful instruction with regard to sex matters. Then take these four million men and fling them like a handful of scattered seed out into the farms and villages and cities of this country, and who dares say that untold benefits will not be harvested in the generations to come?"

Each soldier and sailor as he received his discharge was urged to remember what he had been taught while in the service in regard to the dangers of venereal disease. The men were given a specially prepared pamphlet on the sub-

ject, and encouraged to carry the message of social sanitation back to their home towns.

Army and Navy officers who have seen the practical value of the education on sex matters, which has been given to all the men in the service, are particularly fitted to take a leading part in the propaganda against venereal diseases in their home communities, and a great many have signified their intention of aiding in the work.

Indeed, discharged soldiers have returned to civil life with a determination that the same efficiency shall be applied to cleaning up civilian communities and eradicating venereal diseases as was used in and about army camps.

The United States Public Health Service reports that numerous appeals are being received daily from returned soldiers complaining of conditions in their home towns and asking assistance in cleaning up.

That the men in the service received an invaluable education in sex hygiene in the army and navy is universally agreed. In fact, a large number of afflicted men were cured, and pros-

titution, the greatest carrier of venereal diseases, was suppressed in areas about army camps. The soldiers were taught the theory of, and they learned to practice, the gospel of clean living. And they know the physical, ethical and social reasons why they have done so, and why they should continue to do so in the future.

With this solidly grounded foundation of real knowledge and practical experience by four million young men, the outlook in America for the future of the rational sex-educational movement is doubly reassuring. The impetus from this source will undoubtedly be the prime factor in the educational activity of the next decade, which will see social hygiene a firmly established and generally accepted public policy.

CHAPTER IV

A MAJOR FOE—FIGHTING VENEREAL DISEASE IN THE AMERICAN EXPEDITIONARY FORCE

THE problems connected with transporting armies overseas to distant points have ever been among the most difficult and hazardous in the history of nations. And the question of maintaining the health of the expeditionary soldiers is one of the most difficult problems of all. This has been true, to a large degree, because the health-conditions of the men are so affected by the propensity toward venereal infection, with its resulting ravages.

Indeed, in the past, social and psychological conditions have favoured the spread of venereal diseases, and little was done, officially or otherwise, to counteract or control them. In fact, when not officially encouraged, prostitution, which is the chief source of infection, was at least somewhat more than tolerated. Time had veneered the hideousness of this wretched in-

stitution, or "oldest profession," and in the councils of conventional soldiery, it was accepted as an inevitable tradition of army life.

Military camps were literally surrounded by human vultures who preyed upon the primitive passions or corrupted the natural instincts of the soldiers. Coexistent with prostitution, there was usually associated the liquor traffic in its most disreputable and harmful forms. These, and other cheap and coarse attractions and diversions formed the social basis of the soldier's environment. It was considered a normal phase of the military establishment. Many lamented over it; a few complained and condemned; the great majority, including the Army authorities, took it for granted as a natural phenomenon, and accepted the situation as a matter of course.

The psychological reaction of the soldier to these conditions is readily apparent. He was a long way from home and friends. There was no chance for him to enjoy the companionship of wholesome women under normal conditions. As a matter of fact, the life of the common soldier in a regular or standing army is far

from a normal one. And in an army away from the homeland, it is at its worst. The low pay, severe discipline, restrictions and general undesirability of the soldier's life, do not appeal to the average young man, who realizes the necessity of getting a start in civil life, and as a consequence the personnel of the regular army is largely composed of men who have had few educational or cultural advantages, and limited opportunities for self-development; and a sprinkling of natural-born adventurers and embryonic soldiers-of-fortune.

The composition of the American Expeditionary Force, however, because of the selective service, was as heterogeneous as American life itself. It included all types, kinds and characters. There was also the element of intense excitement, rapid changes and adventure, which contributed an entirely different atmosphere than prevails in the routine of ordinary military life, or in an overseas army doing police duty. Such, for instance, as the British Army in India and Africa, and the American Army in the Philippines. Then, too, the length of service was not governed by the rigidity of a

definite term of enlistment, but by the uncertainty of the duration of the war.

But while the personnel and the whole atmosphere of the American Expeditionary Force were radically different from those of a regular army, the question of maintaining the health of the men was still the most vital one that confronted the military command. And at the outset it was realized that the control of venereal diseases was the key to a high standard of health and efficiency. Surgeon General Gorgas has said that if it were possible to get rid of all wounds or all venereal diseases, he would rather be rid of the venereal cases.

The solution of this great problem in the Expeditionary Force was in many respects more difficult than it was at home. In America, the government had authority to take drastic action to suppress prostitution in civil communities as well as in the military zones. This was the foundation of the campaign against the venereal peril. National legislation making it unlawful to sell or give alcoholic drinks to men in uniform was an important contributory factor in the successful results obtained in this

country, as it is universally agreed by those who have investigated the subject that drink, prostitution and venereal diseases very largely go hand in hand.

In France, the American Military authorities had no jurisdiction outside of the precincts of their command. Prostitution generally was not suppressed, but "regulated." Of the much mooted efficacy of regulation, we shall see more presently.[1] Alcoholic beverages, instead of being proscribed to all soldiers, were on account of the long established social customs of the French people, considered a staple article of diet. The bulk of the traffic, of course, was in

1 "I have also heard with great satisfaction of the recent decision of the British War Office that the licensed houses of prostitution are to be put out of bounds in the British Expeditionary Force. Many of us who have experimented with licensed prostitution or kindred measures, hoping thereby to minimize the physical evils, have been forced to the conclusion that they are really ineffective. Abraham Flexner has argued the case so convincingly that on the scientific side it seems to me there is no escape from the conclusion that what he terms 'abolition' as distinguished from 'regulation' is the only effective mode of combating this age-long evil."—Excerpt from a letter dated May 7, 1918, from General Pershing to Lord Milner. Quoted in the *New Republic* of November 30, 1918. See also Bebel's *Woman*, pp. 182–183, regarding the fallacy of regulation.

light wines. *Vin rouge* and *vin blanc* were among the first phrases acquired in the French vocabulary of many American soldiers.

While there was a spirit of hearty co-operation between the French Government and the American military command that helped in many ways to protect the members of the expeditionary army, there nevertheless were abundant opportunities to take chances. In some places temptation was ever present, aggressive and resourceful, and extremely difficult to guard against. The fact that the men were received as delivering heroes by the war-weary French people created a sentimental link between them that easily paved the way to illicit relations. Thus the prevailing spirit of friendliness could readily be used as a means of approach, by those on either side, whenever the will to take advantage of it existed; or it might even innocently lead to situations with more or less serious results.

The educational propaganda that had been developed in the Army throughout the United States was duplicated and carried on in France as fast as the facilities for conducting it could

be transported and effectively employed. Films, stereomotorgraphs, exhibits, posters and literature, as well as a number of the ablest lecturers, were sent overseas to agitate for and urge the doctrine of clean living. Films were used even more extensively than they were in this country. Some of the strongest of the lecturers worked at the ports of debarkation, reaching the men as they arrived in France; and, later, as they came in preparatory to departure for home. Another very helpful feature of the work abroad was group discussion under competent leadership.

Specially designed art posters, bearing appealing messages, were used with splendid effect. The most popular of these was issued by the Y. M. C. A. with the poem, "—In Her Thoughts," by Ella Wheeler cox, handsomely illustrated. This poster, so vivid a reminder of mother-love and h and so forceful an entreaty for clean li and the children unborn, gripped the mer possibly few other appeals could, and it much desired for personal possession. poster, "Mother Mine," with picture by

Zadie Morrison and poem by Mrs. Ethel Fairmont Snyder, was scarcely less effective.

The increase in the prevalence of venereal diseases in France incident to the war, as well as disproof of "regulation" as an efficacious controller of these diseases, is abundantly illustrated in the following excerpt from an article entitled "Some Attempts Toward Race Hygiene in France During the War," by Lucien March:[2]

"The Minister of Interior has issued various recommendations to the Prefects during the course of 1914, 1916 and 1917, urging the local authorities to take precautionary measures

[2] The substance of this article is confirmed by one of the leading European authorities, Havelock Ellis, in his *Essays in War-Time*. The following item, quoted from the chapter on Conquest of Venereal Diseases, is quite conclusive:

"The increase of venereal disease during the Great War has been noted alike in Germany, France and England. Thus, as regards France, Gaucher has stated at the Paris Academy of Medicine that since mobilization syphilis had increased by nearly one-half, alike among soldiers and civilians; it had much increased in quite young people and in elderly men. In Germany, Neisser, a leading authority, states that the prevalence of venereal disease is much greater than in the war of 1870, and that 'every day many thousands, not to say tens of thousands, of otherwise able-bodied men are withdrawn from the service on this account.'"

against the spread of venereal diseases, more especially by enforcing the regulation of lodging-house keepers, retail wine shops, prostitution, etc.

"The incidence of venereal disease is coincident with the increase in prostitution, and with regard to this no new measure has been taken in France in the war; the system of regulation and of registering the prostitutes and licensed brothels have remained as before the War. An extra-parliamentary Commission has issued a Report condemning the present system of regulation, but the Administration seems to consider it essential to the national health, and the policing of the streets, in spite of its inadequacy.

"As for the infected prostitutes, their number calculated proportionately to the total number known in Paris, had decreased at the end of the 19th century; it has now risen again, and more especially since the War.

"To justify the system of regulation practiced in France, one might quote the greater prevalence of syphilis in the English as compared with the French Army, since prostitu-

tion is not under a similar system of control in England. But the argument falls to the ground on the reflection that, from the suppression of regulation in English garrison towns in 1886, the incidence has steadily decreased from nearly 300 cases of venereal diseases per 1,000 in 1881 to 100 in 1900.

"If war has not modified the system of prostitution in France, it has increased the number of those infected with venereal diseases among prostitutes under police supervision in Paris, the proportion having been nearly doubled between 1913 and 1917.

"It would therefore be an opportune moment for a vigorous reformation of the 'regime des moeurs' and the public control of venereal diseases. But it is difficult to deal with the problems of prophylaxis, and of prostitution, when medical opinion is opposed to notification in any form."[3]

The last sentence is significant inasmuch as it illustrates the extreme conservatism of the professions. In matters where they might be expected to lead, they are, as professional

[3] From *The Eugenics Review*, London, January, 1919.

groups, invariably against change. There are, of course, certain distinguished individual exceptions who, by virtue of their vision and progressive attitude, make the great majority of their associates appear in that much worse light. The foremost medico-sociologists of continental Europe, Dr. August Forel among others, have long taken an uncompromising position against the policy of regulating and licensing prostitution. There is abundant and incontrovertible evidence of its futility. Yet, "medical opinion" of France endorses it—because it has been the custom. Verily, traditions die hard in the learned professions!

In America, it has not been the medical profession, *as a profession,* that fought in the vanguard for sex-enlightenment and social hygiene.[4] The notable exceptions who have been pioneer leaders in this unorthodox movement, like Dr. Morrow, Dr. Robinson, and a few others, were undoubtedly considered highly "unethical" in the conventional circles of the elect. That the latter are now falling into line

[4] See footnote Chapter I, page 12, for attitude of medical profession in England on this question in the pioneer days.

in response to the fast growing public sentiment for rational sex education is merely proof that their objection was not logically reasoned out nor based on principle, but instead was due to the inertia of their social conscience. And it should be stated that the medical profession in this respect is no worse than any of the other so-called learned professions. The cause in each case is the same. They had gotten into the rut of static exclusiveness. They had become detached from the pulsing actualities of life. They had been wont to look into what they called the future through the narrow mirror of an artificial, egotistical philosophy—and saw only themselves, and that which had passed.

The shock of the world war has had a tendency to shatter many such impediments to progress. It has opened the way to a clearer vision of the realities of life. Staid men have been jarred from their isolated positions of self-satisfied contentment, and have been thrown into the vortex of human events.

To fully appreciate the revolutionary departture from military traditions involved in the fight by the American Army authorities against

prostitution, and its handmaiden, venereal disease, it is only necessary to reflect for a moment on some of the official British War reports. The comparison is particularly interesting as it also concerns an overseas army. Until quite recently the British Government provided prostitutes for her soldiers in India. Circular memoranda were sent some few years ago to all the cantonments by Quartermaster General Chapman, in the name of the Commander-in-Chief of the Army of India (Lord Roberts). Here are some excerpts from these documents and from official reports:[5]

"In regimental bazaars it is necessary to have a sufficient number of women; to take care that they are sufficiently attractive; to provide them with proper houses, and above all to insist upon means of ablution being always available (to prevent venereal diseases). . . . If young soldiers are carefully advised in regard to the advantages of ablution, and recognize that convenient arrangements exist in the regimental bazaar (that is, in the chacla, or brothel), they may be expected to avoid the

[5] From *Moral Damage of War*, by Walter Walsh; quoted from George R. Kirkpatrick's *War—What For*.

risks involved in association with women who are not recognized (that is, not examined and licensed) by the regimental authorities."[6]

Another commanding officer wrote in his report:

"Please send young and attractive women as laid down in the Quartermaster General's Circular No. 21A. . . . There are not women enough; they are not attractive enough. More and younger women are required. . . . I have ordered the number of prostitutes to be increased . . . and have given special instruc-

[6] That this system has been adhered to by the Indian Army Administration until recently is evident from the following comment in the July, 1919, issue of *Social Hygiene* (New York):

"Indian Cantonment Brothels to Go. The medically-inspected red light districts maintained by the British Army in India, which have long been the object of attack by English social hygienists, are apparently doomed. Their official support is largely withdrawn by an order published last year by the Commander-in-Chief, authorizing military authorities to close any brothels, and revoking the advice which had often been given in the past, that 'the men should visit only such places as are under so-called medical control.' The Commander-in-Chief's memorandum says, 'Not only is such advice contrary to orders, not only does it offer direct temptation, but it offers it under guarantees that are quite illusory, since, according to the most recent expert medical opinion and research, there can be no system of examination which can justify any guarantees of immunity from (venereal) disease.'"

tions as to additional women being young and of attractive appearance."

And when we consider that the total number of venereal case admissions to hospital among troops in India rose in 1895 to 522 per 1,000, we begin to see some of the fruits of this military policy of subsidizing prostitution, with its program of licensing and examination.

This phase of conventional army life was known to a great many people, and it was to allay their fears in the matter that Secretary of War Baker declared early in the War: "I pledge my word to the mothers of America that their sons shall not be subjected to undue temptation, either in America or in Europe."

As an additional measure of precaution, an official memorandum was circulated among the enlisted men stationed in and visiting Paris. After reminding them that people of every nationality would judge them by their conduct, it advised the men in regard to their general behaviour and gave the following warning:

"Street Walkers. You will be accosted many times by public women. Venereal disease is very prevalent among them and to go with

them invites infection which will not only do you great bodily harm, but will render you ineffective for the purpose for which you are in France. Dictates of morality, personal hygiene and patriotism demand that you do not associate with such women."

The addresses of the eight prophylactic stations in this city were included in the memorandum with the direction that men who may be exposed to venereal infection report within four hours.

Some conception of the magnitude of the fight against venereal disease may be gleaned from the following excerpts of a circular issued by the Surgeon General of the Army:

A— During the fifty-three weeks ending September 27, 1918, there have been 178,204 venereal disease cases reported under treatment in the United States Army in France.

B— Reports indicate that approximately 85 per cent of this number entered the Army already infected, and that approximately 15 per cent of all cases reported were contracted after enlistment.

C— During 1917 over three-quarters of a

million days were lost to the Army because of venereal disease. During the past fifty-three weeks there has been a loss of over 2,067,000 days.

These figures demonstrate in a striking way two outstanding facts. First, that the men in the Army, even in the American Expeditionary Force, which laboured under obvious disadvantages, showed a great improvement in venereal health in comparison with men of similar ages, in civil life. They had responded to the message of social hygiene and rational sex education. Secondly, the statistics emphasize the urgent need of carrying on in civilian life the work so successfully inaugurated in the military service.

The welfare of the soldiers in the American Expeditionary Force was naturally bound up, although to a lesser extent, with social conditions in England as well as France. Considerable numbers of American troops landed in English ports en route to the continent, and many others visited England on furloughs or were there on official business. While venereal disease from military statistics and other data

is believed to be more prevalent in England than in France, the purely transitory nature of the American military force in the former country made it impossible to carry on an organized, effective sex hygiene campaign there similar to that conducted on the other side of the channel.

The American soldiers were therefore more exposed to infection in England than in France. Indeed, the situation in England was considered very serious by some representative Americans who had observed conditions there. The most vigorous remonstrance was voiced by Mr. Edward Bok, editor of *The Ladies' Home Journal,* then in London with a group of American editors as guests of the British Government. Mr. Bok registered his protest in an interview which appeared in the columns of the London *Times,* of September 24th, 1918. This statement attracted considerable attention, coming as it did from such an authoritative source. It is so forceful an indictment and was uttered with such obvious sincerity and feeling that a reprint is warranted of the following salient features:

"As against all the splendid efforts that the

British people are making in behalf of our American soldiers, there is nothing, in contrast, that has surprised and depressed me so much as the apparently uncontrolled solicitation of our boys by women on the London streets and in hotel lobbies, lounges and restaurants. I have been in a great many large cities, but I have never seen a more disgraceful condition than is witnessed in the London streets every evening. This condition is so evident and apparently so well known that it needs no detailed description at my hands. Our boys are openly solicited, not only by prostitutes, but by scores of amateur girls.

"It will instantly be said that this is a difficult matter for the government to control. Perhaps. But a fundamental matter of this sort cannot be dismissed on the ground of difficulty. We in the United States grappled with it as an instrument of war, and today we are on top of it. . . .

"The federal authorities in the United States have shown that it is possible to minimize the social evil in large cities and around the military camps and naval bases by throwing a five or

ten mile prohibitory zone around them. The British Government has, therefore, a precedent established—a concrete example of a government successfully grappling with this problem.

"But all this is of small avail if we send our soldiers clean-blooded and strong-limbed over here only to be poisoned and wrecked in the London streets. We should not be asked to send our boys here to be morally crucified. It is unfair to them; it is unfair to the great cause for which we are fighting; it is certainly unfair to the American mother.

"I say it with care and thought that, if the American women knew what was going on here in the streets of London, there would be an outcry that, in volume and quality, would be extremely unpleasant to the people of Great Britain.

"I am aware that some effort has been made through the women's patrol and other agencies, which have done excellent work. But that is simply touching the fringe of the question—is not getting at the heart of it. This is not a work to be left to private organizations; it is distinctly a matter for the government. It is

the government's responsibility. If an American soldier seeks out a house of ill fame, then the responsibility is his, and it becomes a personal matter with him. But where the temptation is allowed to beset him on every hand in street, hotel and restaurant; where it is thrust upon him; where he is deliberately sought and solicited in public, where government authority is, or should be, supreme; then the responsibility is that of the government which allows such a traffic to go on apparently with its sanction. I use the words 'with its sanction,' for what other conclusion can I reach?

"I am sorry to have to say all this while I am here as a guest of the British Government; it seems in a way discourteous. But the object of my visit here is, as I understand it, to help to cement in every way possible the relations between Great Britain and the United States, and this question has become essentially an international one. If, after the war is over, the two countries are brought more closely together, as is the desire of all of us, we in America will naturally recur to the treatment given our boys while they were guests on British

shores, coming to help win the war. Is it going to help those relations to have us remember how the government failed to protect those boys from the most pernicious diseases possible to them at this time; how, in perfectly plain language, you are surely undoing here what we have done in the United States? For that is the unpleasant truth, and it is this point that I ask the people of Great Britain to face and ponder over.

"Under the Defense of the Realm Act, your government, as I understand it, can act. If the power is not there, it should, and can, be had forthwith. But as a matter of simply fair play to the American boys and to the American women, the evil should be stamped out at once. It must be. It is inconceivable that so grave a danger to our troops should be allowed to go on."

The publication of this interview brought to The *Times,* in a few days, a corroborative letter from Mr. John Masefield, the English poet and author, which read in part as follows:

"I have been in nearly all the big camps, bar-

racks and naval and flying stations in the United States, and have seen the steps taken by the United States Government to prevent drunkenness and immorality among their soldiers and sailors. They have made it nearly impossible for any man in the uniform of the United States to obtain drink or to consort with a prostitute. As a result, their men come here in the condition of trained athletes. There can be no finer body of men in the world.

"When they land they find it easy to obtain intoxicants, and almost impossible to avoid solicitation by young women. As a result many, even very many, of their men are infected with contagious diseases before they proceed to France. The matter has caused the liveliest concern among many American officers. When known in America there will be, as Mr. Bok says, 'an outcry . . . in volume and quality . . . extremely unpleasant to the people of Great Britain.'"

The fact that Mr. Bok, undoubtedly the most influential member of the group of visiting American editors and journalists, should have

placed this subject before all others in rank of public importance, is ample testimony of its seriousness.

With the cessation of hostilities upon the signing of the Armistice a few weeks later, naturally little more was heard of the matter. If the momentous questions pertaining to the Peace Treaty had not so soon become the all-absorbing topic internationally, there is no doubt but what the British Government, as a matter of policy, would have taken some definite action officially to cope with this menace that had generated such a strong measure of condemnation.

But these are stages that have been passed as far as intelligent American public opinion is concerned; the bridges have been crossed. We no longer view the past as a criterion of thought or action, and there is no time to lament over the mistakes of yesterday. We must now face the problems of the future with a new vision and renewed determination to create and maintain new standards for human betterment.

Yes, the task is a big one. When it is re-

membered that 1,000[7] odd cases of venereal disease, which developed each week, were held at ports of embarkation, while the rest of the American Expeditionary Force went eagerly up the gangplank on board ships for the homeward journey, it is evident that there is still much to be done in the way of effective treatment of these diseases, and more especially along the lines of real constructive work—that is, advancing the cause of social hygiene and rational sex education generally. These fundamentals are the basis of the new social morality. And as for the progress that has been made, with a bad start, it must not be forgotten that the American Army was the cleanest of all armies in the field; the freest from disease.

[7] Quoted by Surgeon General Rupert Blue, of the U. S. Public Health Service, from report of the Chief Surgeon of the U. S. Army.

CHAPTER V

SEX HYGIENE IN INDUSTRY

Outside of imparting rational sex knowledge to the young people—the men and women of tomorrow—which will be discussed in subsequent chapters, the problem of sex hygiene in industry is probably the most vital aspect of this question at the present time. However, considerable preliminary progress has been made and much real work already accomplished as a foundation, in connection with the industrial activities during the war period of the Social Hygiene Division of the War Department and the United States Public Health Service. Through these channels, the Government followed up its military venereal disease control campaign by getting in touch with all the important industrial organizations of the country, stimulating them into some independent activity along these lines, and placing at their disposal expert advisers and the educational resources of the Departments mentioned.

This practical offer of co-operation was received by different concerns with varying degrees of warmth or enthusiasm. Some firms, at the beginning, undertook the work in a more or less perfunctory manner, not caring to do anything that would hamper the Government's war program, but at the same time lacking real interest in the campaign. It is significant to note that most of these companies took increased interest in the work as time went on and its practical advantages were demonstrated. Some industrial establishments, from the outset, entered wholeheartedly into the spirit of the undertaking, and conducted an aggressive campaign, carrying out the Government's recommendations and supplementing them at considerable expense with special facilities of their own.

There are more than one thousand of the larger industrial organizations throughout the country which have made a definite financial outlay for the purpose of educating their employees along the lines of sex hygiene and treating them for venereal disease. There are several thousand more firms which have ob-

tained free educational material from the United States Public Health Service and the State Boards of Health, and have followed the Government's suggestions in providing limited medical service for employees.

These organized activities might be called the nucleus of the intensive industrial campaign that the workers of the sex hygiene movement in America, with the sanction and backing of various Government Departments, have scheduled for carrying on. In addition to this available machinery that has been built up, even though it is rather loosely organized at present, there must not be overlooked the new, practically revolutionized attitude of the public on this question, and particularly the fact that the four million soldiers, who have chiefly benefited by special instruction on sex hygiene and related subjects, will be prominent among those who make up the industrial life of the nation.

There has been a great deal said and written, both during hostilities and after their conclusion, about the period of reconstruction following in the wake of the vast destruction and devastation wrought by the war. The problems

of reconstruction almost invariably considered were either of an economic or political character. However, there is another vital piece of reconstruction work that should, and must, be undertaken, thoroughly and systematically, and that is in broadening this term so as to include the human equation. A very important feature of this social reconstruction is the continuance and extension of the campaign to eliminate venereal diseases and to disseminate rational sex knowledge throughout civil and industrial life. The furtherance of this program, as we must know from the effects of sex ignorance, is a matter of concern to every family and every individual in the land, and none should be so remiss in his duty as to neglect an opportunity to aid in its fulfillment.

Prior to the past two or three years, there were very few industrial organizations which dealt intelligently with the problems of sex hygiene. The great majority completely ignored this question, on account of the mantle of prudery that barred a sane attitude on the subject, even when they had established progressive measures otherwise along hygienic

and accident-prevention lines. Other concerns that did have a sex hygiene policy of a sort, were similarly influenced by the prevailing false notions, and consequently did not handle the subject rationally. There was the constant tendency to treat venereal disease as a crime, to be punished by those having the power to do so, rather than as an *infectious disease.* This in itself drove venereal cases further under cover, instead of bringing the matter into the light as a subject for intelligent understanding.

One characteristic feature of this mistaken policy, which prevailed almost universally, was to deny sick benefits to employees who were known to suffer from venereal diseases. As a result, an employee disabled from an infection of this nature, either attributed his sickness to some other cause that was recognized as a *legitimate* illness; or, as in many cases, particularly where he lacked the means to lay off for proper medical or clinical attention, continued at work, perhaps in a highly infectious condition, thereby jeopardizing the health of his associates. In addition to this, his work would naturally fall below standard, sometimes

seriously so, and maybe rendering less effective the work of others partly dependent upon him for certain operations. So we see the three-fold loss that is involved in this policy which is now acknowledged as fallacious by industrial as well as hygienic experts. The sick man injures himself by continuing at work; he endangers his fellow-workers through possible infection; and the firm loses in a lowering of the standard of efficiency. If, as in many instances, he was discharged, that would mean merely transferring temporarily the industrial liability to some other establishment. And as these things invariably work in cycles, similar cases would come back from other sources.

The only socially safe and industrially sane plan to follow as a general rule under these circumstances is, if the disease is in an infectious stage, to grant the worker a leave of absence, with pay, until he is no longer a menace to his fellow employees. This is the practice that is recommended by the United States Public Health Service, the American Social Hygiene Association, all progressive State Boards of Health, and individuals who have had experi-

ence in this field. If he is deprived of all pay during such leave, the probable effect will be to defeat the whole plan.

Ample protection against imposition by unscrupulous persons is afforded by insisting that the employee remain under the care and direction of the examining physician; that he heed every direction under pain of discharge, and that he report every day for treatment and observation. If the doctor finds that he can do certain kinds of work without danger to himself or others, then he may be employed accordingly.

This system of hygienic work, in connection with general medical attention and accident-prevention activities, is broadened out among a number of large industrial plants so as to include visiting nurses to the homes of the employees, when required, giving free service to the families. In some cases, they even co-operate with the local public school system, or other institutions of the community, and furnish doctors and perhaps a dental clinic. While a great deal of good can be accomplished and much distress relieved by social welfare work under present conditions, it would be much better, in

One of the great mining corporations operating in Arizona, and employing around 5,000 men and women, purchased a large quantity of propaganda material, including what is known as the standardized Industrial Program for fighting Venereal Disease. The company then reprinted the literature in large form, with additional illustrations, in both English and Spanish. This was necessary because a considerable number of the employees were Mexicans or better acquainted with the Spanish language than the English. Prior to distributing this material the Company addressed personal letters to the clergy, educational leaders, club women, doctors, and persons prominent in civic circles in half a dozen communities of Arizona, calling their attention to the need for a Venereal Disease Campaign and requesting that it be made a subject of discussion in the pulpit, the school room and at public and civic meetings. This preliminary work took a week or more and upon a given date the Company posted its placards, distributed its literature, and had its clinical facilities prepared. A list of some twenty doctors in several of the small

communities where the company conducts operations was prepared and these doctors were called upon from time to time for lectures, consultation or actual treatment and advice to infected men if they happened to be in some out-of-the-way places and could not be treated at the clinic. It is estimated that practically every man and woman in the six towns in Arizona in which this corporation operates learned something of the venereal disease campaign and the need for action when the firm finished this first chapter of its educational program. The work this concern did attracted attention all over the country, and other mining companies of the West undertook a similar though less comprehensive campaign as a result.

A number of large corporations throughout the country have shown an enterprise almost equal to that of the mining company cited in bringing the facts of sex hygiene to the knowledge of their employees and the public. One company in Western New York which employs about 3,000 persons engaged a venereal disease specialist at the suggestion of the plant physician, and distributed to all of its men

cards bearing his name and address, with the information that any employee who was infected or suspected that he had been exposed, should apply to the plant doctor and be sent to the specialist. The Company agreed to underwrite the cost of treating all cases which came from the plant, although the individual was allowed the opportunity to pay his own bill if he desired. It is interesting to note that out of 30 cases which applied within the first six weeks, 25 permitted the company to pay the cost, and the other five paid their own bills. The venereal disease specialist made a flat low rate for treating all these cases. This company intends from time to time to carry on this phase of the program as it was started, and will further undertake to do some special educational work with its women employees who number about eight hundred.

One corporation which has plants in nine cities in the Middle West and East distributed educational material and provided clinical facilities for the treatment of cases among its employees. As a result of this activity, about 30 men per thousand in the Central States ap-

plied for venereal treatment, and in the Atlantic States 10 men per thousand applied. The difference is thought to be due to the fact that the men in their employ in the Central States are mostly all single, while the employees in the Eastern States are largely married men.

The Company Physician of a large plant in the Middle West informed the writer that some years ago their factory had two unfortunate occurrences which started them determinedly on the path of sex hygiene. In one instance a blacksmith lost an eye from gonorrhea which was contracted from a fellow workman who attempted to remove a piece of steel from his eye. Some time later one of the Company's nurses contracted syphilis while receiving dental treatment. The Company for many years has conducted physical examinations of all applicants for employment, and rejects all persons suffering from venereal disease. During the year 1918 more rejections were due to venereal disease than any other one cause. Employees that become infected, however, are not discharged, but placed on the sick list and reinstated when they have passed the contagious

stage. The doctor stated that "by this means we secure the loyalty and co-operation of these employees."

Another large corporation which employs some four thousand persons, opened its campaign with a notice, asking the co-operation of employees in combating the venereal peril. The following paragraphs are typical of the sound and rational advice given in this company's statement:

"We ask all of our employees to co-operate with us in wiping out these diseases from our plants and communities, for without your co operation we cannot accomplish much.

"If you are not sure that you are free from any of these diseases, take advantage of our offer by going to your superintendent and frankly taking him into your confidence and arrange with him to avail yourself of our offer; and he, in turn, will arrange for an examination with one of our physicians. And, be assured that he will treat your case in all confidence and that even if you are found to be suffering with one of these diseases it will not count against your advancement, as it is the

fellow who is suffering but does not take the cure who cannot advance.

"No doubt you will feel that this is a radical step for a company to take. It is; but it should have been taken years ago. We should not have waited for a world war to make it necessary for us to go to our employees and point out the great losses to the manhood and womanhood of this and all other nations. You will, no doubt, hear a great deal more on these social questions, especially in the future when the world is going through a period of re-adjustment.

"Lastly, if you are one of the unlucky fellows who are afflicted, REMEMBER: if you are married the probability is that your wife and children are unconsciously and innocently suffering from the same terrible disease. So, for their sakes, take the cure yourself and allow them to be examined and cured along with you. You certainly owe it to them as well as to the community in which you live and to the Government."

In the summer of 1919 motor transport clinics for the free treatment of venereal dis-

eases were put in operation by the United States Public Health Service in the logging districts of the South, where there are many camps of two and three hundred men, no medical attention and a high prevalence of venereal disease.

Each train was made up of two large trucks designed for this particular purpose. One of the trucks afforded sleeping quarters for the physician, the male nurse and two chauffeurs. The other was a model clinic on wheels, where treatment could be administered as effectively as in a city clinic.

The territory assigned to each train was so arranged that a complete circuit of a given number of camps could be made at regular intervals, so that no one need suffer from lack of treatment. Camp foremen were directed by the lumber companies to co-operate in every way, and to do everything possible to aid the travelling physicians.

In addition to this innovation in fighting venereal disease in the backwoods, thousands of official placards and pamphlets, issued by the Public Health Service, were distributed. Companies which had plant physicians adopted

the Government's program to give the employees clinical treatment. The Southern Pine Association, members of which operate in every Southern state, also participated actively in the campaign.

A four-week hygienic campaign was carried on among the 50,000 employees of a great terminal in New York, by the Y. M. C. A., in cooperation with the United States Public Health Service. Lectures on personal hygiene, sanitation and venereal diseases were delivered. Special emphasis was placed on anti-venereal disease methods. Comprehensive and systematic work of this character must have far-reaching results, and when considered in conjunction with other general activities along the lines of social hygiene is productive of lasting benefits.

It must be said that this program of sex hygiene in industry, besides being humanitarian and socially desirable, is a well-paying proposition. It is a case where, by helping the worker and improving society, the industrial organization reaps a benefit in increased profits.

In this connection it is interesting to note that a big manufacturing concern in West Virginia followed the advice of a health expert and installed a clinic for the free treatment of venereal disease at a cost of between five and six thousand dollars for the first year. The plant had a payroll during this period of $125,000. The president of the company has stated that as a result of the clinical treatment labor efficiency was improved 33⅓ per cent. and it is estimated that this brought the company a return of $40,000. This may have been an exceptional showing, and due in part to the fact that venereal diseases in the South are recognized as being more prevalent than in the Northern states.

Another notable instance is illustrated in the experience of a great corporation that, among its other activities, built a city in a wilderness for the housing of thousands of men and women employees. When efficiency had dropped below what was expected, experts were sent to conduct a survey and find the cause. As a result, the following facts were brought out:

That one employee in every ten had a venereal disease.

That 68 per cent. of the non-effectives were on the non-effective list because of venereal diseases.

That every person who had a venereal disease lost three times as many hours from work as the person not affected.

That the medical treatment cost every person so affected an average of $75 per year; or a total of $50,000 for treatment, with loss of time greatly exceeding this amount.

It was reasonably established that conditions in the plant were typical of conditions in other plants of a similar nature.

With the facts of the case before them, the officials were convinced that it would be well worth the cost to remedy the situation. The United States Public Health Service was appealed to and co-operated in establishing free clinics where the employees could be treated. It took only a comparatively short time to write off the cost of operating the clinics by increased production.

Many other well established cases could be

cited to prove the wisdom of industrial sex hygiene from the economic standpoint, but the logic is so plain and the results so obvious that further elaboration seems unnecessary.

And while the employers have been carrying on their campaign for the elimination of venereal diseases, the employees, too, have shown initiative in this matter, both as individuals and through their trade union and mutual benefit organizations. The worker, also, has found that this is a paying proposition—in better health, greater earning capacity, a more wholesome grasp of life, and a lessening of the monetary burdens that drag one down.

Early in the year of 1919 when thousands of girls in the needle trades were out on strike in New York City, their organization in co-operation with the War Work Council of the Y. W. C. A., arranged a series of daily lectures on sex hygiene, which were attended by the girls at their various meeting halls between "picketing times." There were fifty lectures given within one single month in this unique campaign. It is estimated that an average of two hundred and fifty persons attended each

lecture, or a total attendance of approximately twelve thousand.

This work, by the way, represents only one side of the manifold educational activities carried on by the International Ladies' Garment Workers Union, which, besides the sex educational propaganda, conducts for the benefit of its members comprehensive and well-prepared courses in economics, literature, music, art, science, labour legislation, English language, gymnastics, etc.

Other labour and kindred organizations in various cities have also availed themselves of these facilities for bringing the facts of sex hygiene to their members. And further activities are being planned for enrolling the respective branches of Workmen's Circles, Trade Union, and other working-class groups all over the country for a series of as many lectures as they can take care of.

That instruction of this kind is of inestimable value, especially when given systematically and with the backing of the workers' own organizations, is perfectly evident. Besides giving those who avail themselves of its benefits a

rational knowledge of sex hygiene, it is morally stimulating and conducive to the maintenance of their personal integrity and self-respect. It most certainly will help to prevent such situations as are described by Ordway Tead in the chapter, The Sex Instinct, of his excellent book on working-class psychology:[1]

". . . There are industries like the textile, candy and garment manufacturing where women employed by male foremen or employers are wholly dependent for employment upon the pleasure of the boss. And the power over a girl's destinies which this situation puts into a man's hands can be and has been abused. In New York dress- and waist-shop girls have actually been forced to strike to put a stop to the familiarities of a 'superior officer' in the organization. In a small Massachusetts town it was found to be an established practice for the superintendent of a mill to indulge his passions at the expense of any of his girl employees who were at all anxious to hold their jobs. And these cases might be multiplied."

[1] *Instincts in Industry*—A Study in Working-Class Psychology, 1918. Published by Houghton Mifflin Company.

Central Labour Unions in various communities, in co-operation with the local industries and the United States Public Health Service, have opened clinics for the free treatment of venereal diseases among workingmen. It is invariably a part of the program in these campaigns to agitate for the closing of places of prostitution.

In connection with venereal diseases in industry, it is significant to note they are most prevalent among unskilled labour, particularly among the migratory workers who are without home ties; next among semi-skilled labour, and then graduating in various occupations from skilled labour down to agricultural workers, who are the freest from these diseases.

Generally speaking venereal diseases are much more prevalent in cities and towns than they are in rural districts, which is due to a combination of causes. First, there is the sordid overcrowding and general economic insufficiency in so many working-class homes, conditions in some instances where privacy is impossible where modesty is wilted and de-

cency rapidly goes into decay. Then, co-existent with the unattractiveness of the home surroundings and the utter lack of a real home life, are the many glittering and dangerous substitutes in the form of disreputable dance-halls, suggestive shows, questionable rendezvous and "hangouts," and other artificial attractions, all purposely devised by their commercial backers to be sexually stimulating and morally corrupting. Factory conditions in many instances, where large numbers of boys and girls, and men and women, of all types and characters are thrown together indiscriminately, and where the exploitation of the indecent sexual motive is so often indulged in as an antidote for the monotonous working routine, all tend to prevent or break down a healthy sex-life. Another factor by no means insignificant in the venereal history of city life is the extreme opposite of these phenomena—i.e., the social parasite and the gilded youth, who lavish their time and money on self-pleasure, which inevitably includes promiscuous sexual indulgence, with its consequent trail of disease.

While no actual statistics appear to be available of the relative prevalence of venereal diseases among the various industrial classes in this country, some interesting figures have been compiled in England, covering this phase of the subject. As the social customs and many other conditions prevailing in the two countries are so similar, these figures may fairly apply, with some few reservations, to America as well.

At any rate, they tend to confirm the general opinion of close observers of social and industrial conditions in this country; and besides they are of sufficient importance in themselves, and of so reliable a source as to justify reprinting at this time.

The following table[2] of the mortality from syphilis and the three consequential diseases (general paralysis of the insane, locomotor ataxia and aneurysm) among males over 15 years of age, is arranged from figures quoted in the report of the Royal Commission on Venereal Diseases, of which Lord Sydenham of Combe was Chairman:

[2] Quoted from *The Nation's Health*, by Sir Malcolm Morris.

ORDER OF PREVALENCE	CLASS	DEATH-RATE
1	Unskilled labour	429
2	Between skilled and unskilled labour	304
3	Upper and middle	302
4	Between 3 and 5	280
5	Skilled labour	264
6	Textile workers	186
7	Miners	177
8	Agricultural labourers	108

This compilation of figures well illustrates the meeting of the social extremes on a plane approaching syphilitic equity, the mortality being highest among the unskilled and partly skilled labourers on the one hand, and the "upper and middle classes" on the other. The Report states that possibly the discrimination in Classes 1 to 5 may admit of some error, but that the last three classes—textile workers, miners and agricultural labourers—are probably well defined.

While there are no actual figures bearing upon the geographical and occupational distribution of gonorrhea, which is of course more prevalent, the evidence obtained by the Royal Commission shows that, like syphilis, it is very predominantly a town and city disease.

Outside of the government's actual military activities, there is probably no other part of our national life which has more quickly responded to the reaction occasioned by the breakdown of the age-old conspiracy of silence than industry. The reasons for this have been alluded to: first, that the government carried on an insistent campaign which demanded recognition on the part of the leaders in industry; secondly, that once the attempt had been made, it was found economically advantageous and profitable, both to capital and to the worker; and a third reason for the comparatively wide scope of the industrial campaign, was because of the fact that the highly centralized organization of industry enabled the program to be quickly and efficiently applied.

Undoubtedly the industrial campaign, in many instances at least, has been carried on as effectively as is possible until the public becomes educated up to the standard already set by the leaders of the sex hygiene movement. This does not mean that the industrial aspect of the sex hygiene program should be in any manner curtailed—in fact, it should be broad-

ened and promoted in every way, which in turn will act as a valuable public educational agency —but it emphasizes the necessity for all other divisions of society to likewise spur themselves on to greater effort in bringing about the desired results: a public adequately informed on the principles of sex education.

So we are again brought to the point where we must acknowledge that enlightenment and instruction on the problems of sex are matters that concern every individual, every institution and organization, and every phase of our intricate social life.

CHAPTER VI

SEX INSTRUCTION IN THE PUBLIC SCHOOLS

THE problems of sex as an integral part of life have so recently become a subject of wide popular discussion that no settled policy of sex instruction in the public schools has as yet been inaugurated. In fact, while a great deal is being written and spoken of in educational circles about this matter, very little actual or concrete results are apparent at the present time.

While the ground has been broken and the preliminary features of sex problems shaped in the industrial world, and among the various mediums of publicity, such as the public prints, the lecture platform, literature, drama, etc., the question of sex instruction in the public schools is still in a comparatively embryonic stage of development—the growth is there in a way, but it is almost invisible or below the surface. Nevertheless, this is not necessarily discouraging, as every process has to pass through this

evolutionary course. And in this case the difficulties are of a two-fold nature, involving youth in the mass as the material to be worked upon, which of course requires caution in the experimental period of such a radical innovation; and, in the second place, because of the time-honoured policy of prudery which has so deeply affected our whole outlook on life, there is a scarcity of teachers capable of handling the subject satisfactorily.

As a result of a questionnaire [1] sent out to thirty-eight typical American cities in 1918, soliciting information in regard to municipal measures of vice control, sex hygiene problems, etc., only the barest start was indicated in the matter of a *definite* sex educational policy in the public schools. Only two cities—Pueblo, Colorado, and Rochester, New York—out of twenty-six that responded on this question, had inaugurated sex instruction in the public schools and in training schools for teachers. Somewhat more encouraging progress was noted in giving lectures to parents; six of the cities

[1] See "Social Legislation and Vice Control" by Joseph Mayer, *Social Hygiene*, July, 1919.

which replied having undertaken such a measure, namely, Berkeley, Los Angeles, and Oakland, California, South Bend, Indiana, and the two cities previously mentioned, which have also established a definite sex educational policy for teachers and pupils.

There is a wide variance of opinion among educators themselves as to the best methods of sex instruction in the public schools, although the conviction is almost unanimous that it should be taken up. The crucial problem, therefore, is largely one of ways and means. And undoubtedly a full discussion of the question will do much to bring about a general understanding.

At a conference of educators in January, 1919, representing schools and colleges of Maryland, Delaware, Virginia and the District of Columbia (sections in which conservative thought predominates), vigorous resolutions were adopted advocating, (1) "That sex education be given its normal place in relation to physical education, biology, physiology, hygiene, general science, and such other subjects in which it has a rational place. (2) That it is desirable that

such essential matters as reproduction in a few typical forms of plants and animals, elementary facts concerning ductless glands, including sex glands, the true significance of physiological changes occurring during puberty and adolescence, the main facts concerning the cause, manner of spreading and possible results of gonorrhea and syphilis, and the fundamental facts concerning heredity, be taught the first year of high school."

The resolutions also urged that the United States Public Health Service and the United States Bureau of Education appoint a committee which will co-operate with other organizations for the purpose of making the work of sex education effective.

This conference was the first of twelve held in different parts of the country early in 1919, to consider the problems of sex education in high schools. This widespread interest looks like the forerunner of some concrete results.

The necessity of sex instruction was forcibly impressed upon a college teacher in connection with his activities in a Student Army Training Camp. He wrote: "I have been in charge of

a section of the course in Hygiene and Sanitation given to members of the Student Army Training Corps, and until I came in contact with the young men through this course, I never realized how dense is the ignorance of the average young man of eighteen concerning the danger and effects of venereal disease. In our work in biology here, in the future, we shall endeavour to reach many young men and set them right on this subject."

There is still the remaining remnants of parental opposition to children receiving enlightenment on this subject, but fortunately it is gradually—and when considering our past traditions, even *fast*— fading away. And there is every prospect of further acceleration of this tendency within the next few years. The other manifold educational activities that are being undertaken throughout civil life cannot but have the most favourable results to this end.

The Chamberlain-Kahn bill which was passed by Congress in July, 1918, made definite provisions for promoting sex instruction in the public schools in the following two subsections of the Section on Educational Activities:

Subsection on academic emergency measures. Through this subsection, the Public Health Service will reach so far as possible young men and boys in the high schools of the United States. Lectures, exhibits, and pamphlets will be utilized. The activities of this subsection and the Subsection on School Curricula are directed with the co-operation of the Bureau of Education which has detailed a liaison officer for this work.

Subsection on school curricula. In order that misguided efforts of teachers in sex education may be prevented, in order that the problems of sex among young people generally may be understood, and in order that scientific methods may be utilized in the development of biology, physical education, domestic science, sociology, and kindred subjects so as to include the essential facts of sex, efforts will be made to bring about the thoughtful study of problems of sex education. This subsection will work among administrative officers of colleges and schools and among teachers of colleges, secondary and primary schools throughout the United

States. Suggested courses of study for teachers will be prepared and distributed and conferences will be arranged.

Every year hundreds of thousands of children, boys and girls in the early teens, are leaving schools to grope with the problems of life, in dangerous ignorance of their sexual nature, and totally unprepared to meet many grave situations that will inevitably confront them. These young people, with very few exceptions, have not been taught by their parents or teachers, but have received their only "information" through the subterranean channels of vile gossip and street talk. With a full comprehension of this fact, even the most conservative should be able to realize that much harm can be averted and much good accomplished as an emergency measure by talks on sex hygiene, given by carefully selected instructors at school meetings. However, as a permanent policy, the teaching of sex hygiene in the public schools as a *separate* subject would be a mistake. It is generally agreed that men should be chosen to speak to boys and women to girls. Where the schools at present lack competent

instructors, and until they can be developed, speakers can be secured through State Boards of Health, hygiene societies, and often through such agencies as the Y. M. C. A. and the Y. W. C. A. Exhibits and pamphlets are available for use in connection with talks, as also are stereopticons and motion pictures, which may be profitably employed.

While it is necessary in these talks to older boys and girls to refer to the dangers of venereal disease, positive appeals to both sexes on the basis of physical fitness and chivalry are among the most effective means of inculcating rational sex ethics. There is a quality of idealism in every normal boy and girl, which is particularly susceptible at the adolescent period, that responds to this appeal. Too great emphasis on the abnormal cases with which they come in constant contact should not be used by physicians, and technical terms should be employed as little as possible, consistent with an honest, intelligent exposition of the facts. Plain, clear language is best in every case, for both sexes, and ambiguity is at all times to be avoided.

The vital point to be understood in connection with sex education, however, is that it should always be considered in its proper relationship to the phases of life of which it forms a constituent part. Of course where, by the act of pedagogical surgery, the phenomena of sex have been entirely cut off from the school curricula, it is necessary to begin somewhere with the advanced student, which makes a special treatment of the subject inevitable. An ideal system can only be followed out under ideal conditions, and we are far from these. Nevertheless, an ideal should be striven for, and the only way to make the most of this theory in sex education is to realize that the influence of sex in life is not isolated to certain experiences, but that it is inseparably bound up with all the activities and manifestations of life.

Practically every branch of knowledge in some way touches on sex problems. Few subjects can be properly taught with the aspects of sex eliminated. The curricula of our schools show very positively that society has had an official censor deleting sex from all class-room work under the policy of a now outworn

prudery. The facts of sex and sex influences have been left out of all subjects no matter how much the omission weakens or even falsifies them.

In its true sense, the introduction of sex instruction is not to add subjects but merely to remove the taboo from certain kinds of knowledge which form organic parts of courses in biology, nature study, physiology and physical education, community civics and sociology, ethics, history, economics, general literature, etc. The gross inadequacy of the old policy is readily apparent. We take up nature study, for instance, with the young animal and end with the death, giving no account of the renewal process; in physiology the reproductive organs are as if non-existent, and in the discussion of contagious diseases venereal infections are omitted (the ridiculousness of this is evident when we consider that gonorrhea is the most prevalent of all infectious diseases, excepting only measles). In selections from literature the sex motives are suppressed; in history and sociological studies their significance is ignored; in the consideration of economic questions all

relation to sex factors is overlooked. In the teaching of ethics, we too frequently deal with a superficial morality, without any real conception of the deep underlying motives of sex that are so thoroughly involved in this subject.

So the field of sex education in the public schools really lies in broadening the existing courses, eliminating their artificial restrictions; in making them fundamentally sound and scientifically accurate. One exceptionally progressive and resourceful public school principal in an important Eastern city, which has not adopted a sex educational policy told the writer that in the classes which he personally taught he always endeavoured to bring out the significance of sex in the various subjects as fully as the present public attitude would permit. This he was successful in doing, and the pupils accepted the facts in their proper light without any consciousness of receiving "sex instruction." Even in his grammar classes he emphasized that the presence of sex is evidenced by the rules of gender.

There are countless ways in which the enterprising and well-prepared teacher can, by in-

dividual initiative, interpret and teach the vital facts of life to his pupils even before a general policy of sex instruction is officially formulated. The teacher who does this intelligently and conscientiously is inestimably enhancing his (or her) profession. And it should always be borne in mind that the child is particularly responsive to this desirable teaching, and accepts the natural facts of life in the most matter of fact way, except possibly in those cases where the young mind has been so warped by evil associations that plain speaking serves to stimulate debased impulses. But as these depraved tendencies would seek expression anyway, the power of truth over evil may eventually have an ameliorating influence; and as it will prevent many others from falling into error, it is that much the more reason why the subject should be honestly approached.

In relation to sex education in the public schools, Miss Jane Addams, one of our most thoughtful students of social conditions, writes: "Such teaching is an enormous advance for the children whose curiosity would otherwise have been satisfied from poisonous sources,

and who would have learned of simple physical matters from such secret undercurrents of corrupt knowledge as to have forever perverted their minds. Yet this first direct step towards an adequate educational approach to this subject has been surprisingly difficult owing to the self-consciousness of grown-up people; for while the children receive the teaching quite simply, their parents often take alarm."[2]

There is all too much evidence of the misfortune and ruin that have befallen so many school children, not to speak of the lack of preparation for parenthood and to face the problems of life for nearly all of them, in the old policy of emasculated education. That evasion and mystery of a natural phenomenon tend to a morbid curiosity and immoral practices have been amply demonstrated by experience. Frank Wedekind's powerful drama, *The Awakening of Spring,* which so grimly thrusts over the footlights the lesson that blighted lives and even death may be the fate of brilliant school children because of their ignorance of sex truths, was a factor in stimu-

[2] From *A New Conscience and An Ancient Evil.*

lating many people to thought and action on this subject. But real life has its testimony that is no less impressive, and it may be heard from many reliable sources.

Dr. Edith B. Lowry, in *Teaching Sex Hygiene in the Public Schools,* mentions a sad condition which was brought to her attention by a woman correspondent who wrote: "In a small farming community of California containing about forty children of school age, it was discovered that immoral practices had been carried on for years among the older children. One little girl, being new to the school and also being in the habit of telling her mother everything, repeated some of the sights she had seen during the recess and noon hours, and also some of the conversation she had heard among the children. Investigation later revealed a surprising state of affairs."

People who suffer the delusion that ignorance is the equivalent of innocence would do well to look into the results of the ignorance that they have fostered. It is always best to avoid exaggerated statements, especially in upholding a principle well able

merits—such as sex education—as exaggeration tends to weaken rather than strengthen a sound position. But when reliable authorities set forth certain evidence, we have at least to give their testimony the fullest consideration. Dr. Robert N. Willson, a distinguished physician of Philadelphia, in his very thorough book, *The Education of the Young in Sex Hygiene*, gives this illustration of the prevalence of gross immorality in a school where the vital facts of sex had been suppressed in the name of innocence: "One young teacher writes from a small community—'My whole being has just gone through a terrible shock of discovering that of a group of my high school boys, the finest group of boys in a New Jersey City—there is perhaps only one who has not already fallen morally. What is to be done for our boys?' "

Could rational sex knowledge have done worse? Those who have had experience with the results of an honest conception of sex truths, and the ethical basis that this establishes, are fully confident that proper and timely instruction such wholesa forges impos-

sible, and greatly diminish the number of individual ones.

The Rev. Lord William Gascoyne-Cecil, in *The Nation's Morals* (Cassell, London), gives the following illuminating account of his youthful experiences in a school environment of sex ignorance: "I had an experience in one of our great public schools which I am certain I can never wish anyone to undergo. As a boy I was immersed in an atmosphere of filth and foulness which was blacker than any I have known later, or that I have reason to believe exists in England."

A correspondent writing to Havelock Ellis, says: "The dormitory was boisterous and lewd. . . . My principal recollection now is of the filthy mystery of foul talk that I neither cared for nor understood. What I really needed, like all other boys, was a *little timely help over the sexual problems,* but this we none of us got, and each had to work out his own principle of conduct for himself. It was a long, difficult and wasteful process, and I cannot but believe that many of us failed in the endeavour."

In an address before a meeting of the Social Hygiene Society of the District of Columbia on January 31, 1918, Lieut. Col. Victor C. Vaughan, M. C., U. S. A., gave the following interesting account of conditions that prevailed in a higher institution of learning when the subject was taboo, which were perhaps fairly typical of conditions in most universities and colleges at that time, and the vast change that has been wrought by a policy of sex instruction:

"Horrible stories are told us of the great prevalence of venereal disease. It is almost impossible to get any exact figures, but my life, or at least the greater part of it, has been spent in a large university with from five to seven thousand young men, and I have made a special study of venereal diseases among these young men. At one time, many years ago, twenty per cent. of the young men in the University of Michigan had some form of venereal disease.

"It was proposed in the faculty of the University some years ago that the students should have lectures upon syphilis and gonorrhea and other venereal diseases. Some of the old men in the faculty held up their hands in horror.

"Why," they said, "to give lectures upon this subject would be to admit that our students sometimes have the disease!" From that time on, every student, male student, in the University has been practically compelled to attend a course of lectures on the venereal diseases. The number of cases of venereal disease at the University has rapidly diminished. Last year there were some thirty-seven cases, most of which came to the University with the disease."

The girl's side of the case may also be heard. Miss Margaret G. Bondfield, Secretary of the Woman's Labour League, who is known to America through her visit in 1919 as a fraternal delegate of the English workers to the American Federation of Labour Convention, and who spent several months here studying industrial conditions and lecturing, gave this testimony some years ago at the Public Morals Conference in London:

"I wonder if you can realize what it means to a girl of, say twelve years of age in an elementary school, to be introduced to a knowledge of the relation of the other sex by means of information, startling, vulgar, crudely ex-

pressed, and communicated to her by some other girl as ill-informed as herself. . . . I have a vivid recollection, when I attended a Boarding School, that the facts of sex were broken to me in the crudest, rudest and most vulgar way. I remember that for years and years the horror remained with me, and it was only many years after that I met with a good woman who had the knowledge, the tact and the necessary influence to be able to wipe out the nasty impression that had been made on my mind about the facts connected with the sacred transmission of life from one generation to another."

All the evidence goes to prove that the policy of suppression has *not* kept the thoughts and feelings of our children off the subject of sex; it has only kept from them the vital *truths* of sex. And in the resultant atmosphere of darkness, they have garnered the false, the base, the vile and the filth, and only too often have suffered a lifetime of retribution for the criminal silence of their parents, and the irrational inhibitions of society.

There have been constructive results of rational sex instruction in the public schools

that are illuminating. Dr. D. White, appearing before the British Royal Commission on Venereal Diseases, said: "In Bosnia, neither voluntary nor compulsory measures had any effect till a campaign of instruction was undertaken." In 1902 syphilis raged like a plague in Bosnia. The authorities began to teach the children in the elementary schools, and to print and distribute literature. Seventy-nine per cent. of the whole population was examined, and it is stated that in a few years the cases of syphilis were reduced from 41,000 to 3,000.

Gallichan (*A Text Book of Sex Education*) states that in France, where education is not primarily a means of becoming a successful money-maker, proportionate regard is paid to the spiritual things of life in the school curriculum. The moral influence of the French schools has been described with fervent appreciation by Prof. G. Stanley Hall, the well-known American authority. Due attention is being directed to sex education in France, and much credit is to be accorded to the earnestly scientific humanist and physician Pinard, for his eloquent appeal for this amelioration of the edu-

cational code. Dr. Lucien Butte, an eminent medical inspector of schools in France, speaking at the English meeting of the International Congress on School Hygiene, advocated the teaching of sexual hygiene as quite as important as any of the laws of health.

Ellis writes that in the Italian Normal Schools the subjects of sex and reproduction are looked upon as a necessary educational process. Michels (*Sexual Ethics*) refers to the advance in this form of education in Italy, and gives an account of a representative conference of men of science, clerics and pedagogues convened for the discussion of the sex question.

Dr. Eduard Ceresole, of Lausanne, Switzerland, is of the opinion that "It is more necessary to the child's moral and physical welfare that he should be instructed on sexual questions than to be taught any other of the actual school curriculum. . . . To the people who taboo all sexual subjects as immoral, I will answer that a *scientific fact or truth is never immoral,* but that the hypocrisy and concealment now prevailing with regard to such matters are decidedly so."

CHAPTER VII

OTHER PHASES OF THE SEX HYGIENE MOVEMENT

To more fully understand the reason for the late development of a scientific grappling with the problems of sex hygiene and venereal disease, we must take into consideration the fact that our real knowledge of many vital facts concerning these problems is of comparatively recent origin. Of course, this does not excuse the age-old attitude of prudery and hypocrisy that has accompanied questions relating to sex, which has been particularly notorious in the English-speaking countries.

Previous to 1900, a great deal of scientific and sociological research work had been accomplished and observations made that have been useful in our later period of upbuilding, but it has been since the advent of the twentieth century that we have begun to apply our knowledge effectively and get tangible results. The Brussels Conferences of 1902 and 1904 were

landmarks in the world-history of this movement, and were influential in stimulating the activities of educational propaganda in many countries. The American delegate at these conferences, Dr. Prince A. Morrow, whose pioneer efforts we have already alluded to, brought back with him renewed inspiration to do battle with the intrenched forces of ignorance and prudery.

Our helplessness in the face of the ravages of syphilis is not to be wondered at when we realize that it was not until 1905 that the organism of syphilis (*spirochaeta pallida*) was discovered. This was followed by the development of the Wassermann reaction in 1907; the preparation of salvarsan, colloquially known as "606", for the treatment of syphilis by Dr. Paul Ehrlich in 1910; and in 1911 the successful inoculation of syphilis and cultivation of its organism. New data on the characteristics and treatment of gonorrhea were also obtained, which aided in placing the anti-venereal disease fight on a strictly scientific basis.

In the intervening years, the struggle has been one of a few determined pioneers in vari-

ous central points of the country for public recognition of the question. Up to the beginning of the war, they were gaining ground and finding increased support, but only too slowly. With the outbreak of the war, there was an electrifying change. A few weeks of mobilization sufficed to demonstrate that a new policy was necessary; a new public attitude imperative, and accordingly a new official program was inaugurated. And this was not by any means limited to the military command, whose important activities in the field of sex education and hygiene we have already covered, but a comprehensive program for civil life was formulated as well. This movement gathered such an impetus within so brief a time that it taxed all the resources and facilities of the existing hygiene societies, and hard pressed their trained workers to meet the nation-wide demands upon them.

The United States Public Health Service became the great centralized seat of activity, its ramifications and operations extending into all the states, every city of consequence in the country, and wherever else that a call may have

been made upon it. The state legislative bodies were supplied with uniform drafts of proposed legislation to meet the new demands for combating prostitution, preventing venereal diseases, and conducting a policy of sex hygiene generally. The important cities and towns were brought into line to carry out the municipal end of the national campaign, and were urged to co-operate to the fullest extent with the state and federal authorities. All institutions having to do with influencing the public mind were appealed to for support. The newspapers and other media of publicity; leaders in civic affairs, churches, and religious associations, libraries, men's and women's clubs, as well as the schools and industrial organizations, which we have noted—all were reached, and nearly all responded with more or less enthusiasm.

Early in the campaign most of the states inaugurated a Bureau of Venereal Disease Control under the jurisdiction of the State Board of Health. The law-mills began to grind out legislation aiming at vice restriction and promoting social hygiene and rational treatment

of sex questions, with varying degrees of success. Practically all the states have enacted some laws for the eradication of venereal diseases; the suppression of prostitution, and the furtherance of sex enlightenment. At this writing (October, 1919), thirteen states have passed laws relating to venereal disease in connection with marriage. The laws vary greatly in wording and in some cases are so vague or general as to be difficult of strict enforcement. The purport of all is the same, however,—to prevent the marriage of persons infected with syphilis or gonorrhea. This denotes a remarkable change from the old policy of absolute official silence.

A summary of the recent report of the Committee on Advance in Sanitary Practice, covering thirty-two states and provinces in North America, arranged according to the greatest amount of activity in each subdivision, shows the following order:

1. Venereal diseases. 2. Communicable diseases (general). 3. Child hygiene and public health education. 4. Public health nursing. 5. Vital statistics. 6. Sanitary engineering.

7. Laboratory. 8. Research. 9. Industrial hygiene. 10. Food and Drugs.

One of the most effective means of fighting the venereal peril is in the establishment of free clinics for the treatment of these diseases, and the suppression of quacks who prey upon the ignorance of the poorer classes of people and the foreign-speaking elements,[1] and literally rob them of their hard-earned money. Invariably it has been the experience that the clinics have been well patronized and much good work accomplished. As an illustration that is quite typical, twelve free clinics were established in Oklahoma cities by the state Board of Health. Within two months after opening, the one in Oklahoma City reported 1,200 patients, and that at Tulsa, 1,300. At one of the clinics on the same day a person aged 73 and another aged 12 applied for treatment.

[1] In the anti-venereal disease campaign of a mining corporation in the West, an example came to the attention of the officials of a foreign miner who had been fleeced of over $800, by a "specialist" for *treatment* of an ordinary case of gonorrhea. Even with the expenditure of this amount, the man was not cured, although his case quickly responded to proper treatment when it was put in the hands of a reputable physician.

Dozens of cases have come under the observation of clinic physicians where patients were of tender years, young boys and girls of 12, 13 and 14 years of age.

Another important feature of the State campaigns is the establishment of farms for the treatment and regeneration of prostitutes. It has been demonstrated that the more wholesome life such as a farm affords is the best physical and moral tonic for these women. They are almost invariably the victims of circumstances, with the physical shortcomings that are so common in the social groups from which they are largely drawn, and besides have usually one or more venereal diseases. And a large percentage are mentally subnormal. From data covering a widely distributed variety of sources, it was found that 33⅓ per cent. of all the prostitutes observed were feeble-minded.[2] Whatever hope there may be of redeeming these unfortunate women is enhanced by the influence of getting them in touch with nature. This humane policy is a radical

[2] It has been estimated that $3\frac{2}{100}$ of one per cent. of the general population are feebleminded.

departure from the old custom of sending prostitutes into the hope-crushing environment of the prison tombs.

The cities and towns have even a more vital role to play in the program. The state to a large extent makes the laws, but it remains for the municipalities to enforce them, and to cooperate with effective ordinances supplementing the state and national legislation.

One of the most important phases of this work has been in stamping out commercialized prostitution as far as possible; and particularly in rooting out the old segregated and red light districts. The American Social Hygiene Association reports that nearly 250 red light districts in the United States have been closed since 1910, including some of the oldest and most notorious in the country. More than 150 of these have been closed since 1916, and few have ever reopened.

For those who imagine that a "regulated" red light district is a source of protection against venereal diseases, because the inmates are regularly inspected by physicians, it would be well for them to know the cold facts. On

the Barbary Coast of San Francisco, 97 per cent. of the prostitutes were found (in 1917) to be infected. In the Baltimore district (in 1915) it was found that 96 per cent. of the inmates had a venereal disease. And so it runs from the districts in the large cities down to the smaller towns. In Pottsville, Pennsylvania (in 1919), there were three houses with twenty prostitutes, each of whom had a physician's certificate testifying that she was free from disease—and eighteen of them had syphilis or gonorrhea, or both.

A concrete illustration of the possible results of a red light district in a community will be in order. The experience of the Surgeon General's Office, United States Army, indicates that at least 75 per cent. of all infections of men are due to professional prostitutes. For instance, in a draft of about 500 white men from an Oklahoma county, received at Camp Bowie, it was found that 90 per cent. of the men were infected with venereal disease. Medical officers at once investigated the reasons for this extraordinary percentage of infections, and it was found that the county from which these

draftees came was the only one in Oklahoma that allowed red light districts to exist.

The difficulties of eradicating the red light districts are increased by the attitude of many elements, including some that masquerade under the cloak of respectability. Besides political ward heelers, the liquor interests, etc., that may be expected to defend a source of easy revenue, there are other groups and institutions that often permit themselves to be involved in the defense of the traffic in women.

Joseph Mayer, in "Social Legislation and Vice Control" (*Social Hygiene,* July, 1919) states that: "Business, also, was frequently observed to connive in the furtherance of the vice interests. Certain merchants believe the open town is good for business. They feel that visitors are more apt to patronize such a city and spend money freely in 'taking in the sights.' Certain types of business, such as the liquor traffic, are directly connected with the social evil. Often big corporations or banks, anxious to avoid annoyances or gain certain privileges, side with corrupt political elements."

Nor does segregation *segregate,* as is commonly supposed by those who do not know the facts. In reality, where a "district" is tolerated, it is an incentive for private prostitutes to come and ply their trade in that city. Dallas, Texas, which thought it had a model red light district, found out that 80 per cent. of the prostitutes were scattered through the residential sections. This tendency has been noted everywhere. In Europe, where segregation has been long an official policy, it is even more notable. Abraham Flexner (*Prostitution in Europe*) states that 99 per cent. of all the prostitutes in Paris live OUTSIDE the segregated districts. The existence of a district where prostitution is protected by the city makes it easy for new girls to begin a career of commercialized prostitution; and also for them to be forced into it by pimps, whose principal or sole occupation is to recruit prostitutes and live off their earnings. It incites crimes against women by fostering sexual promiscuity and providing a source of sexual degeneracy and brutalization, that cannot be limited to the "districts" from which they emanate.

Characteristic of the old way of handling the venereal problem was the utter lack of facilities for the treatment of those suffering from infections of this nature. In contrast to the new policy of free clinics, which has been found to be so efficacious in combating the diseases and promoting social hygiene, there were formerly no special clinics for this purpose, and a great many hospitals refused to take venereal cases. In 1900, only twenty-six beds for women suffering from venereal disease were provided by the great city of New York.[3] In an address at a meeting of the Society of Sanitary and Moral Prophylaxis in memory of Dr. Prince A. Morrow, in New York City on May 22, 1913, Dr. Charles W. Eliot said: "Medical practice and hospital practice have changed much in this respect since Dr. Morrow began to urge adequate public provision for the treatment of active venereal disease. Eight years ago most of the best hospitals refused patients suffering from such ailments. Now many cases of these dis-

[3] *The Social Evil—Its Causes and Cure*, p. 24, by William L. Holt, M.D. It is now estimated that ordinarily at least 1,000 cases a month of syphilis or gonorrhea in some form are received at Bellevue Hospital alone.

eases are admitted to those same hospitals for care and treatment. This is an immense change for the better. It is the only humane way and the only safe way. Why should persons suffering from venereal disease be free to move about in the crowds of city life, in public life, in public vehicles, places of amusement, public eating places, lodging houses, and hotels? Society has long since ceased to allow such freedom to persons suffering from diphtheria, scarlet fever, measles or smallpox."

Commenting on a similar state of affairs in England, James Marchant (*Birth-rate and Empire,* p. 151) states: "We shut our hospitals to the treatment of venereal diseases; the medical faculty had little experience in curing them, and we drove the sufferers into the hands of quacks, their only refuge."

A feature of every municipal campaign under the present policy is the determination to drive quacks out of business. City ordinances have been passed prohibiting them from circulating advertising matter in any form, and other steps have been taken to prevent them from practicing. Newspapers for the past few years have

been more and more refusing to accept this objectionable type of advertising, until now it is only in very exceptional cases that a paper will consent to disgrace its pages with the fraudulent copy of venereal quacks.

There is considerable activity being shown, too, among churches and religious organizations. This is a healthy sign, and it about completes the circle of important institutions that are aligned in the fight for personal and social hygiene. In a call of the Public Health Service, which was sent to about 115,000 ministers of this country, to observe February 23, 1919, as "Health Sunday," a surprisingly hearty response was met with from all denominations. Refusals to co-operate in the observance of this day were few but pointed. The *Social Hygiene Bulletin* (February, 1919) makes the following reference to some of the latter: "In response to the question whether the minister would preach the sermon on this day, one reply remarked, 'No.' Would he bring the matter to the attention of his congregation? 'Certainly not!' Needless to add that this reply contained no request for the educational pamphlets of-

fered for distribution. Another of the same ilk expressed the belief that the Church had no responsibility for either health or social morals, and that now, since the war was over, it was time the government ceased these futile and unreasonable appeals for co-operation."

This anti-social type of mind is alluded to by Dr. Wm. L. Holt in his brochure, *The Venereal Peril,* in referring to the pioneer efforts of Dr. Prince A. Morrow, and the discouraging indifference, timidity and opposition he met with among the leading clergymen in the earlier days—not so many years ago. As Dr. Holt remarks, "The good clergymen thought forsooth, 'it was not their business,' whether their parishioners had their lives ruined by venereal plagues, from which they might be saved by a little moral and scientific training!" But now, happily, these men are in the minority. On the average, there were requests for from 50 to 200 copies of various educational leaflets published by the Health Service. Very many clergymen promised that their sermons on "Health Sunday" should include reference to the responsibility of churches for such un-

social conditions as vice and ill-health in their neighbourhood, and also to lay emphasis on the positive measure for bettering such conditions. Frequently well-known physicians were asked to address the congregation on the public health campaign.

In a letter that breathed the spirit of practical co-operation, the chairman of the Moral Educational Committee of a sectional yearly meeting of the Society of Friends, wrote to Surgeon General Rupert Blue: "The best way we can help along Health Sunday on February 23, is to have you send literature as requested in this letter to the list of people given on attached sheet in the quantity suggested. In this way all our friends, churches and communities will be reached and whilst all of them will not be able to preach a sermon, they will all faithfully distribute the literature sent to them. I will influence as many as possible to hold public meetings. I feel sure we can help a little through our 59 congregations, scattered through New England."

An earlier state campaign, with a committee of pastors working under the direction of Dr.

A. I. Folsom, President of the Texas Social Hygiene Association, arranged to make June 30, 1918, "Social Hygiene Sunday." Thirty-five of the leading churches invited prominent physicians to occupy their pulpits and give a clear exposition of social hygiene, especially discussing it from the standpoint of public health. About 10,000 people heard these addresses. During the following two weeks, the exhibit belonging to the Texas Social Hygiene Association was on public exhibition for men and was visited by an average of 500 a day, to whom literature was supplied free.

In the Spring of 1917, the writer attended a lecture "for men only" by the Rev. Billy Sunday. The immense auditorium was filled to its capacity by the thousands of men of all ages who came to hear the biggest drawing-card on the athletic Evangelist's repertoire—"When Chickens Come Home to Roost." With the utmost charity of mind, the method of this missionary cannot be commended. While his citations in the main were based on scientific facts, the manner of presentation was so irrational, and his illustrations, apparently calculated to

terrify those that had erred or to prevent evil-doing, were so extravagant, that the good that might have been done by a constructive lecture on sex hygiene was largely, if not entirely, lost. When the vehement declamation was at its height several young men were carried out in a condition bordering on hysterics. The psychological effect of a lecture of this character on a great many young men who are sadly in need of sympathetic advice and explanation, rather than denunciation and exaggerated statements, must be shocking. It may easily lead to morbidity or hypochondria. But after all, the misguided zeal of a spectacular individual is only incidental. The happy feature is that it is an indication of the trend of the times toward public recognition and open discussion of the problems of sex.

It would, perhaps, be an important omission not to mention in this connection, the first performances in America of Eugene Brieux's *Damaged Goods,* which did so much to arouse interest in the fight for enlightenment on sex questions and, in particular, an understanding of the peril of venereal diseases. This epochal

drama was first presented in this country at a Friday matineé, on March 14, 1913, in the Fulton Theatre, New York, before members of the Sociological Fund. It was at once acclaimed by the public, press and pulpit as the greatest contribution ever made by the Stage to the cause of humanity. Mr. Richard Bennett, who had the courage to produce the play, in the face of savage criticism from the ignorant, was overwhelmed with requests for a repetition of the performance.

Before deciding whether or not to present *Damaged Goods* to the general public, it was arranged that the highest officials in the United States should pass judgment upon the manner in which the play teaches its vital lesson. A special guest performance for members of the Cabinet, members of both houses of Congress, members of the United States Supreme Court, representatives of the Diplomatic Corps and others prominent in national life was given in Washington, D. C., on Sunday afternoon, April 6, 1913. The National Theatre was crowded to the doors with the most distinguished audience ever assembled in America, including exclu-

sively the foremost men and women of the Capital. The reception and endorsement which this remarkable performance received resulted in the continuance of the New York performances until midsummer.

The *Washington Post,* commenting on the performance, said: "The play was presented with all the impressiveness of a sermon, with all the vigour and dynamic force of a great drama; with all the earnestness and power of vital truth."

The Rev. Dr. Newell Dwight Hillis wrote to Mr. Bennett as follows in regard to the impression the play made upon him: "During the past twenty-one years since I entered public life, I have experienced many exciting hours under the influence of reformer, orator and actor, but, in this mood of retrospection, I do not know that I ever passed through a more thrilling, terrible, and yet hopeful experience than last evening, while I listened to your interpretation of Eugene Brieux's *Damaged Goods.*"

Rabbi Simon, of the Washington Hebrew Congregation, was no less enthusiastic in his praise: "If I could preach from my pulpit a

sermon one-tenth as powerful, as convincing, as far-reaching and as helpful as this performance of *Damaged Goods* must be, I would consider that I had achieved the triumph of my life." Many other leading clergymen gave the play their wholehearted endorsement.

The Public Libraries, of course, are an important factor in the campaign of sex-education, and they have shown a splendid spirit of co-operation with the Public Health Service and other leading agencies in the national movement. A great many libraries have purchased for their shelves and carefully directed circulation a complete stock of accredited books on the subject, and are utilizing every effort to get them into the proper hands at the proper time. A number of libraries have had letters printed on their own stationery to be mailed to parents on the birthdays of their children, so that the parent may give the child such advice and guidance as may be desirable.

In several hundred cities throughout the United States, Y. M. C. A. industrial libraries have opened a new avenue for reaching men in industries in the venereal disease campaign.

In addition to this, suitable literature has been placed in shop recreation and reading rooms in numerous plants, many of which have engaged special Y. M. C. A. industrial Secretaries to conduct the social and educational activities.

CHAPTER VIII

SEX KNOWLEDGE AS A PREREQUISITE OF PARENTHOOD

It might be stated with the utmost truth that the lamentable results of sex ignorance, which in part we have found it necessary to review, would be an all-sufficient justification for rational sex knowledge as a prerequisite of parenthood. The countless number of lives wrecked, the innumerable family tragedies, and the widespread suffering, so much of which might have been avoided if our youth had received proper sex enlightenment, are ample testimony of a general parental delinquency on this subject.

But in addition to this very material reason for a new educational and ethical standard in parenthood, there must also not be overlooked the vast possibilities for mutual development that lie in the closer and more intimate fellowship between parents and children. This is

equally true of the fine spirit of comradeship that may be developed between father and son, and between mother and daughter, or among them all, which grows and ripens as the years go by.

With a common understanding, a wholesome freedom of expression and honesty of thought, a family association of this kind has a new meaning in comparison with the conventional domestic circle which labours under a cloud of taboos, irrational restrictions and unwarranted repressions. Of course, it is obvious that the subject of sex forms but a small, though essential, part of the limitless field of cultural development that may profitably be explored. Questions pertaining to sex should be treated as natural incidents of life, and matter-of-fact details of the all-around education. In this way they are neither over-emphasized nor suffered to be ignored.

From an ideal educational standpoint, the facts of sex-life had better not be given periodically in special lessons, unless of course individuals would otherwise receive no accurate information on the subject. It is very much

more desirable that they be given in connection with general instruction, correlated with other subjects. This places sex in its proper perspective, without isolating it as something to be stressed in contradistinction to the past policy of suppressing the question. The knowledge is then slowly and normally acquired, naturally accepted, and thoroughly assimilated.

It is now generally agreed by authorities, educators and all those who have given careful consideration to the subject that instruction of the child in sex hygiene should begin at an early age. The matter is naturally approached by instructing the young child in proper care and cleanliness of the sexual organs on the occasion of the daily bath. No rational being will attempt to deny that a question so fundamentally important—one destined to affect for good or evil the whole future of the individual—ought to receive the attention that its importance warrants. It is an indictment of our sense of educational values that many far less vital subjects have received vastly more consideration.

The first teacher unquestionably should be

the mother. And for this serious undertaking she should be prepared and steadily strive for self-improvement and perfection in her task. Being in the closest association with the child from the beginning of its first impressions, she will be in a position to guide it along through the early years. The child's perfectly natural curiosity prompts it to ask questions which should never be evaded, but which should be answered in terms suited to the age and comprehension of the child.[1] The mother should encourage these confidences and make the child feel that they are sacred, and that she is the person to furnish information and give counsel on these and other subjects.

The imparting of sex knowledge can be given to particular advantage in connection with biological subjects and ethics. These two general classifications, even in the most elementary

[1] "Let no counsels nor suggestion of prudery imperil the clear mental vision of the child. Respect for the body and the vital impulse of love is the sole moral safeguard for youth. Disrespect for sex is the great anomaly of civilization. It is the result of a distorted view of modesty and refinement. Prudery, profanity and obscenity have violated the sanctuary of love."—From *Prudery and The Child*, by Walter M. Gallichan, in *The Child*, August, 1918.

form, afford a natural means of approach to the study of the sex organism and functions, and the proper individual and social conduct therein involved. In fact, these subjects are not only natural and desirable means of approach, but they are thoroughly bound up with the psychology and physiology of sex, as they are indeed with an intelligent understanding of all other phases of life and human activities.

The following observations of Dr. Maud Thompson, a recognized authority on child training, are extremely pertinent in connection with this question:

"The teaching of ethics furnishes the best parallel to the teaching of sex. Moral conduct, like sex, is interwoven with every aspect of life. To isolate it and study it alone produces self-consciousness and sometimes self-righteousness. Ethics is naturally taught and takes its proper place in life when the parent helps the child to solve each problem of conduct as it arises. Literature and history, art and athletics will all contribute, and morals so learned will be real.

"The principle of sex education is the same.

If the parent takes up with the child each problem of sex-life as it arises, from the first observation of animals to the youth's interest in marriage, there is never any point at which the subject is overwhelming or overstimulating. Moreover, if sex education comes to him through general physiology and art and literature, rather than through books on sex, the sex-life will be seen as an essential and beautiful part of normal life; not as either a forbidden fruit or an alluring side path."[2]

In the field of biology, the task is commenced by studying the lower forms of plant and animal life, and a gradual approach is made to the more complicated organisms, until finally the human animal is reached. Plant life, especially, affords excellent opportunities to observe and study the beauty and perfect adjustment of all the related parts, the functions of the stamens and pistils, and the various parts may be utilized to point the way towards a higher development.

To learn the facts of sex as they are im-

[2] From *A Defence of Evolutionary Methods in Sex Education.*

personally expressed in flowers is to become initiated into the mysteries of the propagation of life. To learn the facts of sex as they are seen in the common types of the animal world—the primitive courtships and natural matings of household pets, farm animals or among fishes, frogs and birds; to understand that the same universal urge and cosmic impulse underlie all of these manifestations, and that all other forms of life are in this respect akin to humanity—all a part of the oneness of Nature, a beautiful aspect of Pantheism—is to become imbued with a deeper and purer conception of sex, and a more accurate knowledge of its potency and ramifications.[3]

The fact that we are living in a scientific age —for with all the shortcomings of our modern society, and there are many serious ones, it is an era of scientific development in all lines of human activity—has had its effect in tending to create a basis for public opinion favourable to the new conception of sex education. For

[3] These facts are very clearly and simply set forth in Margaret Sanger's little book, *What Every Mother Should Know.*

sex education, like all other branches of rational education, is distinctly scientific. And with the gradual wearing away of reticence, prudery and false modesty that have been age-long accompaniments of sex questions, we are beginning to see this modern force intelligently applied to a long neglected social concept.

Although public recognition and general acceptance of the desirability of sex education have only recently been manifested, nevertheless there has been prepared a well-formed social background for this new attitude by the modern trend toward a scientific grappling with all other problems of life.

The attitude of parents, particularly among those having educational advantages and in better economic circumstances, toward this question has been revolutionized within the past few years.[4] The question today is not whether

[4] "Statistics gathered from a number of representative colleges in the Middle States show that only one man in twenty receives from his parents any adequate instruction on these subjects before leaving home. If such young men, representing such homes, go out into the world uninstructed, to grope their way in the darkness of ignorance, what must be the mental condition of the youth from less thrifty families?"—From *Instruction Regarding Sex* (1910), by Winfield S. Hall.

parents should instruct their children concerning the fundamentals of sex. The whole trend of intelligent public and educational opinion answers unqualifiedly in the affirmative. The question now is one of methods.

The child should be taught quite early its physical relation to its own mother, the fact of its long repose and prenatal development in her body, which can be cited as a biologic reason for the deep and sacred bond of love between mother and child.[5] This knowledge cannot but have the most favourable and reassuring effect on the young mind, and it will make more deep-rooted the respect and reverence of the child for its mother at a time when the child is beginning to go around with older children among whom perhaps there may be found willing instructors in the perverted traditions of the street, and come under other new influences, some of which may be dubious at best,

Today, a great deal better showing would be made, although the sex educational movement can be said to have only fairly started to "move."—W. J. F.

5 " 'Mother' means more to the child who understands the meaning of 'blood of my blood and flesh of my flesh.' "—Dr. Ira S. Wile.

and, unless adequately guarded against by foreknowledge, result in great future harm.

The protection given by this desirable knowledge will be reflected in a more firmly intrenched peace of mind, and greater self-assurance in facing other problems of life, as well as a finer reciprocal feeling for the mother when it knows the true physical relation between them, instead of being deceived and bewildered by evasive or ridiculous fictitious accounts of its birth.

In connection with imparting this information for the first time to the young child an account of exceptional literary charm and great beauty of thought—quite in harmony with the wonderful and sacred nature of the subject-matter—is quoted in Carpenter's *Love's Coming of Age:*

"It was not without much anxiety that I took the first step on a road I intended to explore alone. Chance favoured me. I was in Java, and amongst my servants was a dressmaker, married to the groom. This woman had a dear little baby with a velvety brown skin and bright black eyes, the admiration of my little daughter, whom I took with me to see

mother and child, when the baby was a few days old. While she admired and petted it wonderingly, I said to her: 'This pretty little baby came out of Djahid like the beautiful butterfly came out of the chrysalis, it lay close to Djahid's heart, she made it, and kept it there till it grew. She loved it so much that she made it grow.' Lilly looked at me with her large, intelligent eyes in astonishment. 'Djahid's blood made it strong while it lay close to her heart; now Djahid will give it milk, and make it strong, till it will grow as big as my Lilly. It made Djahid ill and made her suffer when it was born, but she soon got well, and she is so glad.' Lilly listened, very much interested, and when she got home, she told her father the story, forgetting nothing. But beyond that, she did not refer again to the matter, and soon forgot all about it. The birth of Djahid's second baby gave me the opportunity of repeating the little lesson. This time she asked some questions. I explained many things to the eager little listener, very simply, and told her that the mother kept the child within her, and took great care of it until it was old enough to endure the

changes of temperature, etc., and showed her how a mother's joy and love made her forget her pain. The little creature, suddenly remembering that she must have given her mother pain, kissed me tenderly. That was a flower of love and gratitude, which it was my happiness to see develop on the fruitful soil of truth. . . ."[6]

While the influence of the mother during the early years of a child's life may be said to be paramount, the responsibility of the father is not lessened on this account. Fathers and and mothers should be equally concerned with the education of their children, as they are jointly responsible. From the child's infancy, the father must assume his place as a teacher.

A child entering upon the age of puberty, with the blossoming of its sexual nature and consequent development of a new physiological and emotional experience, is quite capable of the most sincere, natural and matter-of-fact appreciation of what sex means.

The teaching, if sympathetically given, and especially if there is present the fertile back-

[6] Translated from "La Revendication des Droits Feminins," *Shafts*, page 237.

ground of earlier instruction, is readily absorbed without any shock or disturbance to its sense of shame. This latter phrase is here used to connote its true meaning—and not the commonly accepted superficial or perverted terminology—as there is in the normal growing child a perfectly fitting sense of shame that is aroused against the abuse of its somewhat romantic code of honour and ethical conception, and which is a natural and valuable safeguard at the period preceding and during adolescence.

The complete confidence that will have grown up between father and son becomes a source of mutual and lasting pleasure and contributes to a richer experience as the youth enters into the age of puberty, and from thence to manhood. It should be well for the father to remember that instead of monopolizing the more conventional role of parenthood, with the position of superiority that it implies, he should enter into the spirit of a more intimate comradeship as an equal, particularly in matters relating to sex questions. For at this state of his life, the boy begins to rebel against what he considers "apron-string" domination—and

this includes undue paternal as well as maternal restrictions.

In fulfillment of the biologic law of recapitulation, or the law of biogenesis,[7] psychologically applied, the boy is passing through the tribal epoch as expressed in his individual life. And unless his emotional flights and ebullitions are understood and given a natural outlet, under rational control, he is liable to become either morose, or rebellious and inclined to take up with undesirable gang company. His evolving though indefinite idealism is particularly susceptible to influence, and may readily be turned toward constructive ends of permanent value.[8]

At this period, jaunts through the woods or hikes over the country roads, in company with other boys of about the same age, under the

[7] See *The Law of Biogenesis*, by J. Howard Moore.

[8] "For every adolescent has in him much of the poet and hero as well as lover. It is largely the world and we who are to blame, as well as himself if he grow up either into a hooligan or a libertine, wither into a money-grubber, settle into a drudge, or shrivel up into futile respectability, paralyzed culture, or the self-conscious clot of inhibitions which is too commonly the substitute for self-control: as if self-control were not self-expression, self-activity."—From *Problems of Sex* by Thomson and Geddes.

supervision of one of the parents or an elder who understands something of adolescent psychology, to act as a leader or guide, are among the most ideal pastimes. These occasions also afford an opportunity to continue the study of natural life. The trees, wild flowers and other vegetation, birds, insects and various small animals that may be seen, will all present some interesting and perhaps original studies to the careful observer. Besides fulfilling an emotional and psychological need, excursions of this kind are physically most beneficial. They fit in perfectly with the general educational requirements of the youth, and the only regret is that the average city boy—and his sister, under corresponding conditions—cannot have enough of these stimulating and invigorating experiences.

The boy and girl should be given to understand that the new sensations and impulses that come to them at this time are indications that their bodies are being prepared for the duties and responsibilities of fatherhood and motherhood.

It should be explained to the boy that seminal

emissions at night generally begin at about fifteen or sixteen; that they are normal occurrences and need cause no alarm or worry unless they happen oftener than three or four times a month. He should be informed that the external sex glands manufacture a secretion which is absorbed by the blood, and this contributes the virile qualities and vigour of manhood. Boys should not be frightened by exaggerated statements regarding the effects of masturbation or self-abuse, but they should be impressed with the fact that such a habit interferes with the development of the manly qualities that they are anxious to possess. The old-fashioned idea that the sex organs must be exercised should be corrected. In fact, during adolescence it is positively injurious, as the growing physique and developing mentality require all the vitality that the normal body can produce.

It is also highly important that girls, before their bodies show signs of change, should be told about menstruation. Daughters should be informed of the cause and meaning of this function, which is a part of the interesting story of human reproduction. They should also be

informed regarding the proper care of themselves at this time, and that there will be practically no pain or discomfort if the body is healthy, the muscles firm and well developed, and the blood and circulation in good order; although there are, of course, various normal physical manifestations, such as increased susceptibility to fatigue, sensitiveness, etc. and the psychic reactions, that are peculiar to this period.

As adolescence approaches, boys and girls should also receive adequate information regarding the nature, causes and effects of venereal diseases, which, with a firm foundation of rational sex enlightenment, will be an almost impregnable protective armour against the vices and follies of our present civilization.

As an indication of the trend of the times along the lines of rational sex education, some comment might well be made on a most significant article, "The Sex Side of Life—An Explanation for Young People," by Mary Ware Dennett, which appeared some few months ago in the *Medical Review of Reviews*,

and which has been reprinted[9] in pamphlet form and widely circulated.

Mrs. Dennett's article is admirable for the clearness and simplicity of its language, and is notable—even daring, in comparison with the best existing standards—because of its candid discussion of the sex act in a study for adolescents. Five years ago, it is hardly likely that the editor of an authoritative medical publication would have recommended this treatise for the enlightenment of youth. Ten years ago, it would have been utterly unthinkable; and anything approaching it in frankness would have brought upon itself the righteous wrath of Comstock's Crusading Society which somehow continued to exist as an anachronism of Eighteenth Century Puritanism.

In a foreword, the editor said of this article: "Mary Ware Dennett's 'Sex Side of Life' 'is on the level.' In the pages of the *Medical Review of Reviews* her essay will reach only the profession, but we sincerely hope that this splendid contribution will be reprinted in pamphlet form and distributed by thousands

[9] Published by the author, 350 West 55th Street, New York.

the general public. We are tolerably miliar with Anglo-American writings on sex-gy, but we know nothing that equals Mrs. nnett's brochure. Physicians and social rkers are frequently asked: 'What shall I y to my growing child?' Mary Ware Den-tt, in her rational sex primer, at last furnishes satisfactory answer."

Dr. Maud Thompson adds this testimonial to e character of the work:

"Two of the claims which Mrs. Dennett akes for her pamphlet in the preface are well tablished in the discussion. She has given :act and full description of the sex act, and ıe has made plain its emotional value.

"In none of the many books which I have xamined, except in medical works, have I ɔund a description of the sex act, and, as Mrs. ennett says, it is the one thing about which dolescents want information. Many writers ave dwelt on the emotional value of the sex ct, but none that I know have done so in such imple and honest language.

"It is these two points which make the ɔamphlet so valuable, but the other points

which are touched on—menstruation, childbirth, masturbation and venereal disease—are clearly and rationally treated."

The very fact that this advanced treatise, written by a thoughtful woman, and a mother, has been so enthusiastically endorsed among others by Dr. Thompson, an educational authority, and also a mother; and unqualifiedly recommended to the public by a medical publication of the highest standing, amply testifies to the present strides that are being made in this field of education.

The objection may be raised that a mere pamphlet does not warrant such extended comment. As a pamphlet, perhaps not; but as a barometer of the trend of sex education, decidedly yes.

The advantages of parents instructing children in the vital truths of sex are so many and so obvious to everyone who has accepted this as a basic principle of education, that it is sometimes difficult to have patience with those who still confuse ignorance with innocence. Fortunately, through the light of a new social vision on this question, their number is rapidly

growing less. But we still hear their prattle that if adequate "protection" is accorded to children by careful parents, the sublimity of "innocence" can be maintained inviolate. If this were a fact, its advocates might have some excuse for the concealment of truth, but as it is not, it makes this position not only dishonest but dangerous. The "protection" is not real, but only a deluded state of mind. Besides, no matter how carefully watched and brought up the child may be, there comes a time when he will have to stand on his own feet and depend upon his own resources. If they are not developed, he may flounder and fall irretrievably, or bring dire misfortune to others.

Dr. Rachelle S. Yarros, of the University of Illinois, has cited a concrete case which illustrates the grave danger which lurks in ignorance of sex hygiene. It relates to a young couple of excellent families and high education, in love with each other since early high-school days, each dreaming and preparing for the future when they would marry and be everything to each other. The story of the woman on admission to the hospital was as follows.

"I have always been well and strong; never a pain nor ache of any kind. I could row, climb and walk almost as well as my husband (who was, by the way, a great athlete when at college). I have only been married four months. After the first menstrual period, I began to have some difficulty in urination, and a little later, pains low down in the pelvis. I got steadily worse, and here I am now, an invalid, in pain most of the time, unable to walk even an ordinary distance." Upon examination I found a large tubal mass on either side of the uterus. She was operated on and both tubes removed; they contained a great deal of pus. Four days later the young woman died. . . . The poor husband, who I am sure loved her more than he did his own life, suffered tortures. In fact, he had a complete breakdown, and recovered only after many months. It was then that I made him tell me how he contracted gonorrhea. It was when he first went to college at the age of eighteen, only with the vaguest notions as to his sex feelings, without any instruction on the part of his parents, who had taken great pains to instruct him in everything else that pertained

to his body and conduct. It was the night of the fraternity banquet, when they had all taken a little more drink than most were accustomed to. He, in company with many others, in a state of drunkenness, was taken to a house of prostitution in the vicinity of the college. It was then that he contracted the disease. In a few days, when a discharge appeared, his feeling of remorse and dread had almost unbalanced him. He then went to the family physician for advice. The old-fashioned doctor smiled, patted him on the back, and told him "not to be a goose," that the danger was very slight, and that it was an experience that happened to many. He gave him some wash and told him to come back in a few days. The attack was apparently very slight and he was "discharged cured." "This," he said, "happened many years ago, and I never dreamt of any danger." [10]

Many thousands of such cases of emasculated education and false protection given by parents have resulted in disaster to youths, or their future families. Those who, having heard the

[10] From *Social Hygiene*, April, 1919.

evidence, still persist in denying a fair and honest chance to the coming generation, must settle with their slumbering consciences. The day is fast drawing near when they will be judged morally guilty of a crime against the race.

With the rapidly increasing sentiment in favour of sex education as a vital asset to individual happiness and social welfare, the outlook is most promising and the richest aspect of the movement lies in adequate instruction of the children by parents. The children, properly taught, will then be prepared to assume their obligations and responsibilities as the parents of the future, to the incalculable benefit of society. And the knowledge thus gained of the deeply rooted psychology and the intricate physiology of sex will make the marriage relations between the enlightened principals more harmonious, richer and finer in every way.

CHAPTER IX

SEX ENLIGHTENMENT AND CONJUGAL HAPPINESS

ELLEN KEY, perhaps the greatest apostle of true Love that the present age has produced, well says: "The problem of sex, as I have also pointed out in *Love and Marriage,* is the problem of life; it is the problem of society's happiness in comparison with which all other problems sink into insignificance."[1]

And just as the marital relations are the closest of all human relations, the most sacred of all personal associations, and inseparably interwoven with the social fabric, with infinite potency to contribute to its well-being or disruption, just so are their possibilities affected for good or evil by the deep-surging, irresistible forces of sex.[2]

To aim at an honest understanding of these vital forces, and the psychological and physi-

1 From *Love and Ethics,* page 20.

2 "The sexual function forms the most powerful factor in individual and in social life."—Krafft-Ebing.

ological bases from which they spring, is truly a most desirable and worthy endeavour, and is highly important to the welfare of the individual and society.

Until we evolve a universal rational system of education including the home, as well as institutional-training, and a sane public attitude on the question, which will start the child securely on the road to sex-truths so that it will reach manhood or womanhood with a sound knowledge of sex-life, there is open a vast educational field in eliminating misinformation in the average adult mind, as well as in teaching the child.

There is a gravely mistaken view held by a wide circle of misinformed people that the human sexual "instinct" is a sufficient and satisfactory guide in the conjugal relations. An opinion more fraught with disastrous consequences could scarcely be held. The countless restrictions that the development of civilization has necessarily imposed upon individuals throughout the ages, together with the multitude of social traditions, some good and others bad, have all influenced fundamentally the na-

ture of human beings, and the development of the faculty of reason in civilized man has been at the expense of the natural instincts common to the animal world and, in a lesser measure, to primitive man. Walter M. Gallichan remarks that "Nature 'teaches' the animal assailed with a periodic appetite how to appease it without injury to itself, to offspring, and the herd. Man lacks this automatic direction of behaviour. He cannot find his way in the jungle by scent, or by a mysterious faculty which is the secret of the brute and the migratory bird."

The "civilizing" processes which mankind has undergone have affected and atrophied many of the primal instincts, and it is generally agreed among psychotherapists that the blanket of sex ignorance, fostered in the name of morality, which has enveloped the more modern world, is the source of the great increase of neurosis (nervous affections) in the men and women of today. Cases are not uncommon of some highly neurotic infants who do not find the mother's breast in the natural automatic way of the newly-born among animals and man.

So little instinct is inherent in these children that they have to be taught the most primary physical act of life.

As the guiding instinct that is so paramount in animals is often almost completely lost or greatly diminished in man, it follows that reason and sound judgment must be employed, if serious mistakes and dangers are to be avoided.

Except that the fundamental prompting of sex tends inevitably in the average individual to exercise its influence, and, with more or less intensity, seek expression, it may safely be said that there is no reliable natural functioning of the secondary instincts to guide civilized man and woman in the sexual ramifications of modern life.

Gallichan says (*The Psychology of Marriage*): "Civilization, with its plainly manifested tendency to resist sex, to attempt to ignore it, conceal it, minimize it, and symbolize it, has intervened between the minds of men and women and their primary desires and emotions, and set up curious recoils, fears, sense of shame, and feelings of disgust. If the awe, the mystery, the reticence, and repugnance sur-

rounding sex had been centred around alimentation, the repairing of the waste of the body, we should exhibit a shameful, timorous, resistant attitude to eating. Any function or any object can be made repellent or disgusting by association or suggestion."

The evils resulting from this unwholesome attitude, which has favoured irrational repression of, and disrespect to, a natural phenomenon of life, are widespread. The natural reaction from this state of mind, a combination of ignorance and prurience, is, in numerous instances, morbidity and neurosis, and, worse, from the social standpoint, many of the most pronounced forms of vice.

The presence of an unhealthy attitude on the subject, whether it be a misunderstanding or a fear of sex emotions, sometimes predisposes the individual to vice and licentiousness. It is almost invariably the opposite of a safeguard. A sane, lucid understanding of the erotic side of our natures protects us against mental and moral errors that distort our outlook and warp our conduct.

The conventional tendency to dissociate sex

love from the physical, particularly in the case of young people about to be married, or even among those who are married, and to disparage the human body on all occasions, has produced the most far-reaching and unfortunate results. Besides neurosis, and the frequent proclivity toward vice, which is unconsciously encouraged by treating a natural subject in a mysterious manner, some of the grosser sex perversions are agreed among authorities to be traceable to this spirit of audacity and morbid impulse to impropriety.

It should be universally realized that conjugal love is an inseparable combination of the physical and spiritual, or psychic, elements, and any disregard of one or the other, or suppression of knowledge, prevents an honest understanding of the subject, and the result inevitably will be marital disharmony. The psychic component of connubial love, indeed, is often just as little understood by those who are prone to undervalue or defame the physical element. To properly understand the subject, it is necessary to consider the physical and the psychic phases as complementary and interdependent.

In undertaking almost every important duty in life, it is generally appreciated that preparation is necessary. With this in view, children are obliged to attend school to receive instruction that will prepare them in general for the ordinary duties of life. Young men and women are sent to college for a period of years so that they may be qualified for professional callings, or other special lines of intellectual endeavour. Many more serve several years' apprenticeship at trades to prepare them for their life's work. Athletes train for months and even years in order to become proficient in a very limited sphere of physical activity. The same tendency is noted in practically all channels of human undertaking. The only exception of consequence is in preparation for marriage, which undoubtedly is, or should be, the most important undertaking of life. Of course, there are frequently elaborate preparations for the marriage ceremony, or the social side of the occasion, and for many superficial things that enter into the nuptial event. But for the most vital part of married life, there is in the vast majority of cases less than no preparation.

As a matter of fact, there is a handicap of misinformation to be overcome before there can be a basis of real knowledge and understanding, which is so necessary to insure a happy, harmonious married life. For marriage is fundamentally a sexual union, and its success or failure, all things considered, is largely determined by conditions arising from the actual problems of sex.

It is significant that, besides those suffering from mental inertia, or lack of vision, the program for a rational sex outlook is retarded by two more positive extremes. On the one hand, there is the prude, with all his time-worn prejudices and ancient traditions; and on the other, the profligate, or libertine, who invariably can be depended upon to display actual hostility toward rational sex education. This unholy alliance is encountered in every move to promote sane thinking upon one of the great problems of life; and nowhere is it more manifest than among these types who so resolutely refuse to study or discuss the great questions of conjugal ethics and hygiene.

The Don Juan, or "man of the world," who

tary fact of sex psychology on the part of an eminent medical man may be an extreme example, nevertheless all strata of society are inevitably affected by the prevailing false notions. It is therefore not surprising that ordinary young couples, however good their intentions and hopeful their outlook, should fail to realize the joy, or destroy the happiness, that might have been theirs for life.

When conjunction is perfectly normal, there are beneficial results in mutual happiness, mental balance, improved health of the whole body, a hopeful reaction of life, serenity and a most fitting sense of well-being. Dr. Ryan (*Philosophy of Marriage*) says that "natural sexual enjoyment excites and exhilarates vitality, improves the mental facilities and corporal functions." A sane and ethically sound acceptance of the natural scheme of sex debars all artificial revulsions against natural functions. Only when the sex motive is degraded, perverted, or corrupted by vulgarity of thought and speech, can it be disgusting or repellent. Any aversion for the physical consummation of the love of the sexes connotes an

unhealthy or abnormal state of mind. Nature has decreed very positively that there shall be sensuous gratification in appeasing the two great desires, nutrition and reproduction. To this end, an intricate set of sexual nerves has been evolved in mankind, and the ramifications of these nerves spread throughout the whole organism, influencing not only the body and the physical reactions of the brain, but the psyche, or "intangible soul element."

In this connection, Ellis says: "While it is perfectly true that sexual energy may be in large degree arrested, and transformed into intellectual and moral forms, yet it is also true that pleasure itself, and above all, sexual pleasure, wisely used and not abused, may prove the stimulus and liberator of our finest and most exalted activities."

On the other hand, it should be understood that an imperfect or incomplete accomplishment of the sexual act, unaccompanied by the normal healthy gratification decreed by the arrangement of nature, has a more or less injurious effect upon the psycho-emotional being, resulting in possible harm to the nervous system

or other bodily functions. Ellis (*Sex in Relation to Society,* 1910, p. 551) quotes the opinion of an Austrian gynecologist who said that "of every hundred women who came to him with uterine troubles, seventy suffer from congestion of the womb, which he regarded due to incomplete coitus." Among other authoritative utterances, a writer in the *British Medical Journal* (April 1, 1911, p. 784) published some cases in which quite serious nervous diseases in wives were put right when their husbands were cured of too hasty ejaculation.

It is generally agreed that the lack of sexual harmony in so many marriages has usually a dual cause (due in each case to ignorance or misinformation of long standing). First, the husband, in his conjugal advances, is too abrupt and inconsiderate of his mate's delicately balanced sexual nature, and fails to pave the way with the preliminary wooing which in all the higher forms of animal life, including man, is the natural forerunner of conjugation. Or he may show amorous insistence during that portion of the monthly cycle when his wife's sexual vitality is at a low ebb, when intercourse is

physically undesirable and psychically repugnant to her. The second, and closely allied cause of discord, is the frequent coolness or virtual revulsion on the part of the wife to the sex act; this condition being due to the teaching of an irrational asceticism, or a false outlook on the whole subject of sex, resulting in the marital relations to an artificial frigidity.[4] It might be said, however, that this attitude, when not due to constitutional causes, can be usually overcome or alleviated by the tactful attentions of a considerate husband, who understands the psychology of the sexual embrace.

The Rev. Hugh Northcote remarks in his admirable volume, *Christianity and Sex Problems,* there is as much "sin" in sexual frigidity as in excessive venery, and that a well-instructed woman would not allow herself to form "a false and illusive theory of wedded love disjoined from physical pleasure. She

[4] J. Milner Fothergill, a noted physician, states in his volume *Adolescence*, that "the prudishness with which a girl is 'brought up' leaves her no alternative but to view her passions from the nasty side of human nature. All healthy thought on the subject is vigorously repressed. . . . It is opposed to a girl's best interests to prevent her from having fair and just conceptions about herself and her nature."

would think it not right, after accepting the obligations of matrimony, to rebel against the law of nature by rejecting one of the most vital and important of these obligations."

An intelligent understanding of the intricate sex problems involved in conjugality is necessary for harmony, morality, hygiene and social welfare. Just as the instinct is inherent in the lower forms of life and suffices in the animal world; and as the savage mother and father are careful to instruct their sons and daughters in the simplified sex problems of their sphere; just that much more essential is it that the young men and women of our present society should be reliably informed, and intelligently prepared to meet the more complex problems that civilization and the higher intellectual development of the modern man have evolved in the domain of sex.

Biologically, man is more erotic than the higher mammals. Far from being a sign of degradation, or a stigma of morbid sensuality, this is one of the fountain-heads of man's intellectual and moral development. This biological grading of the erotic nature is further

evidenced in the fact that savages are frequently less sexually virile than civilized man. Some races are said to remain continent for long periods, and only experience seasonal desire. Being deficient in imagination, love lacks the strong psychic or emotional appeal to the savage that it has in the more highly organized mentality of his modernized brother.

Whereas many married couples are prone to excess in sexual intercourse, others suffer physically, mentally, and in the emotional nature because of undue ascetic restraint. The ignorance of sexual conjugal hygiene frequently leads to injurious denial, as well as to excess. This, again, is usually a part of the vicious cycle of disharmony which so inevitably results from lack of knowledge. The faulty amatory tactics of the ill-informed husband failing to arouse a reciprocal feeling of sexual desire in his spouse, or causing an actual revulsion on her part to his unseemly advances, there may be a determination to avoid as long as possible the unsatisfactory and estranging effects of these relations, which normally should be conducive to mutual well-being.

Man might well take a lesson from the natural love-making of the higher animals—and sometimes from the lower types, when they have not been rendered unnatural by domestication—among whom every act of sexual union is preceded by a suitable and often elaborate process of courtship. This tendency is most pronounced among birds, who have in some species developed the art of love to an exceeding degree, and with it the virtue of a faithful devotion to mate and offspring that is the essential accompaniment of true love.

It is important that the husband should know that the erethism, or desire, of his wife should correspond with his own desire, and that insistence or compulsion of an indisposed partner is a decidedly unhygienic and unethical act, destructive to connubial harmony. Repetition of this offense is liable to lead to serious consequences, such as a positive loathing for the husband and an acquired aversion to sexual intercourse. The intricate ramifications of the nervous system, and their reaction to sexual stimulation, produce a proper mental and emotional state, when the physical condition is

favourable, as a preliminary to copulation. In man this condition is readily aroused, but in woman it is normally slower in expressing itself, and often the feeling is aroused only at the periodical high-tides of sexual vitality, usually before and after menstruation. However, there is no rule governing definitely the time of these occurrences, as the occasions of this physical preparedness, or tumescence, are widely variable. But an essential feature for the husband to know is that the conjugal act should always be preceded by the same emotional tenderness and affectionate caresses that he used in the days of courtship.

Dr. Marie C. Stopes, an eminent English writer on the subject of sex ethics in marriage, says: "It should be realized that a man does not woo and win a woman once for all when he marries her: *he must woo her before every separate act of coitus:* for each act corresponds to a marriage. . . ." And, again: "Man, through prudery, through the custom of ignoring the woman's side of marriage, and considering his own whim as the marriage law, has largely lost the art of stirring a chaste partner

to physical love. He therefore deprives her of a glamour, the loss of which he deplores, for he feels a lack not only of romance and beauty, but of something higher which is mystically given as the result of the complete union. He blames his wife's 'coldness' instead of his own want of art. Then (sometimes) he seeks elsewhere for the things she would have given him had he known how to win them. And she, knowing that the shrine has been desecrated, is filled with righteous indignation, though generally as blind as he to the true cause of what has occurred."

The necessity for a theoretical knowledge of coitus and an understanding of sex psychology are particularly essential to those about to be married. Indeed, ignorance in this matter on the occasion of the physical consummation of matrimony has thrown a blight over the happiness of many newly married couples. The first union is frequently painful to the bride, on account of the obstruction of a membrane (hymen), which has been very generally, but by no means always correctly, considered a sign of complete chastity. In some women the hymen

is hardly existent, or it may have been ruptured accidentally. Ordinarily, the defloration, as the breaking of this thin membrane is called, takes place with the first coitus.

The psychic element is even more important than the physical on this occasion, as well as in the following early weeks of the honeymoon. During this significant period, the mental qualities of the bride are extremely sensitive to impressions and responsive to their reactions, and the utmost tact and consideration are required of the young husband in all his actions and attentions. The future of marriage may be made secure to happiness, or irreparably marred, by these early experiences. Authorities have observed instances of women, advanced in years, and mothers of men, who have never completely recovered from the tragedy of maladroit initiation into marriage. Often frigidity is produced in a wife during the first few weeks of wedlock. The possibilities are open at this time for the harmonious physical blending that will bring the couple together in a sublime merging of the soul—the highest goal of true married love; or, it may arouse in the

woman a revulsion and horror, and inflict on her sensitive nature a wound that may never be entirely healed.

CHAPTER X

SEX IGNORANCE—A CAUSE OF MARITAL DISCORD AND DIVORCE

According to the last report (1919) on "Marriage and Divorce," compiled by the Bureau of Census, from figures based on 1916 data, about one marriage in nine in the United States is terminated by divorce. In that year there were 1,040,778 marriages and 112,036 divorces; or a rate of 1050 marriages and 112 divorces per 100,000 population. This report covers 2,874 out of 2,980 counties—no information being available in the case of the 106 missing counties.

When the superficial thinker and professional moralist saw these figures, they undoubtedly waxed wroth at the looseness of our divorce laws, or the lack of adequate restrictions against this "social canker." As a matter of fact, divorce is not a social canker to be smitten, but it is most decidedly an *effect* of one. It is a

symptom which should enable us to observe that there is something wrong in our social structure, and the problem is to correctly diagnose the cause, and prescribe a remedy. The age of displaying a righteous indignation at unpleasant symptoms, or reflexes of fundamental evils, is behind us. The accepted formula of modern science is to go to the source; find the cause of the evil, and remove it.

Dr. William Lee Howard, in "The Immoral Double 'Moral' Standard" (*Pearson's Magazine,* January, 1914), says: "The physician knows that the cause (of divorce) is almost invariably sexual discontent. In the last 20 years, there have been over 1,000,000 divorces in the United States. Drunkenness, lack of support, 'incompatibility, cruel and abusive treatment,' are only INDIRECT expressions of want of mutual sex satisfaction."

Indeed, those who have gone the most thoroughly into the question of social maladjustments and the remedies are pronounced in their advocacy of less restrictions on divorce. They realize that the crying need is a more rational system of education on the central problems of

life, and not in maintaining surface appearances and empty formalities, while the vital substance decays from a neglected, and largely preventable, corrosion. The happiness and well-being of the greatest number of people are of more concern to them than the maintenance of certain ancient traditions and age-worn customs. The dissolution of loveless marriages is, to say the least, less immoral than their continuance. We may esteem monogamy as the ideal sex relationship, and at the same time rebel against the irrational and sometimes inhuman attempt to make matrimony practically indissoluble. A due regard for the single marriage standard and ethical precepts demands that the right of freedom be more readily obtainable for those who find themselves irreconcilable and incompatible; not to speak of the utter immorality of the condition which permits the enforcement of cohabitation upon unloving and unwilling spouses. To those who object that many men would take advantage of this opportunity to obtain a divorce from inherent fickleness, it might be said that they would most likely be untrue if they continued to live with their wives;

and divorce is surely preferable to infidelity —and, perhaps, syphilis.

Some very notable writers have advocated free divorce as the only sound basis of a truly ethical society. These thinkers are not sensational notoriety-seekers, or purveyors of pathological studies and destructive theories for the cravings of morbid minds, but persons of social vision who are sincerely interested in the immediate elimination of unbearable evils, and in the ultimate establishment of a sound social morality. In this connection, Ellen Key, whose personal life and philosophy of love are the embodiment of the loftiest idealism, has said in answer to those who fear the passing of our vaunted monogamy (which, as the revelations of prostitution show, is a sham): "Marriage, in a word, has such sure allies in man's psychophysical conditions of life that one need not be afraid of freedom of divorce becoming equivalent to polygamy. What this freedom would abolish is only lifelong slavery."

Dr. James P. Lichtenberger, in "Divorce, a Study of Social Causation,"[1] remarks, in rela-

[1] Published by Columbia University, New York; Studies in History, Economics and Public Law Series.

tion to the decline of the outworn orthodox theological concepts on this question: "The church of today is coming rapidly to realize that neither ritual nor dogma constitutes the end of its existence and that they do not give any guarantee of its permanency. Character, not creed; service, not orthodoxy, are the present tests of religious validity. . . . Thus to a large extent a religion of thought has been replaced by a religion of action, and metaphysical concepts have come to be less esteemed than spirit and conduct. With this change in view have come new ethical valuations. The stern morality of Puritanism, based upon theoretical standards, is giving place to a practical morality arising out of our changed social conditions. Virtue no longer consists in literal obedience to arbitrary standards set by community or church, but in conduct consistent with the highest good of the individual and society. . . . Thus a new humanitarianism in religion and ethics has arisen to take the place of the theoretical standards of orthodoxy of a generation ago. It rests upon practical morality, and values institutions in proportion to

the service they render in the formation of human character and the production of human welfare."

It is quite safe to say that in the great majority of cases, the young romantic couple enter upon their marriage career joyfully and hopefully, which normally should presage a life of common understanding and mutual helpfulness and happiness. There is almost invariably the propitious start. There is quite as often the willingness and capacity for self-sacrifice, and the determination to realize the wealth of fine qualities and experiences that are potentially the spiritual legacy of marriage.

Yet, one marriage in nine is visibly wrecked on the rocks of shattered hopes and vanquished love. The proportion that are empty hulls of marital discord, drifting aimlessly in the cross-currents of disillusionment, but still maintaining a semblance of outward appearances, we have no means of ascertaining. From the statements and intimations of physicians, clergymen, lawyers and others whose calling brings to them an intimate knowledge of the private lives and affairs of the great mass of

people, and from the endless train of scandals that crop out in newspapers and centres of gossip, and are finally hushed up, the number must be appalling.

And there is still another, and possibly greater, group, resigned to the fate of marriage, where no obvious hostility is shown, but where there is a vague and indefinite *something* lacking, which even the principals cannot define or overcome. There may be mutual respect and a strict physical adherence to the tenets of fidelity, and, mingled with the shadow of mute soul-suffering, a kindly patience and forbearance—but how far from the ideal that is epitomized in the couple who are mated spiritually and physically in a consummate love.

It is this universal prevalence of blighted love and shattered hopes that led Ellen Key to declare: "No one who has gone through the poor quarter of a large city can have the hardihood to say that we talk too much nowadays about the social question. *But the sex relation is today the poor quarter of all social classes.* And yet when a single voice is raised to speak this truth, even thinking people cry out, 'Too

many words are wasted on love, too much importance is attached to it!' Nothing so well confirms the poet's dictum that 'the present is so full of matrimonial tragedies and wasted love that it has lost its hearing for its own misfortune.'"

With so promising a start on the high-road to love, the drifting of so great a proportion of married people into the byways of disharmony or of marital dissolution, is, as has been stated, but which can bear repeating, the inevitable result of our heritage of sex ignorance, and sex-*lies*. The average young man is a victim of it; the young woman is frequently a martyr to it. No one with a conventional education escapes. Those who have later emancipated themselves from the thraldom of this blight are appalled by the widespread evils and real calamities that germinate so prolifically in the miasmatic atmosphere of sex ignorance.

Many husbands, utterly lacking in sex knowledge, and with false preconceived notions of feminine physiology and psychology, have harmed and even ruined the health and happiness of their wives. Unhygienic intercourse,

immoderate venery, too rapidly recurring pregnancies, infidelity, and the outbreak of old cases of venereal disease, all enter into the causation of conjugal unhappiness and discord. While many of the factors are due to want of consideration or carelessness on the part of the husband, there are numerous instances, however, where a grave lack of understanding of essential matters accompanies a deep affection and kindliness of heart. Even a chaste, high-minded young man may unwittingly be guilty of serious errors and cause real injury to the body or mind of his wife, as medical evidence discloses. The complexity of the wonderful and delicate organization of woman is something that the uninformed man does not sufficiently realize.[2]

[2] "As it is, the civilized girl is led to the 'altar' often in uttermost ignorance and misunderstanding as to the nature of the sacrificial rites about to be consummated. The youth too is ignorant in his way. Perhaps he is unaware that love in the female is, in a sense, more diffused than in the male, less especially sexual; that it dwells longer in caresses and embraces, and determines itself more slowly towards the reproductive system. Impatient, he injures and horrifies his partner, and unconsciously perhaps aggravates the very hysterical tendency which marriage might and should have allayed."—From *Love's Coming of Age*, by Edward Carpenter.

Many of the difficulties, trials and mistakes of marriage are the direct results of prudery or a false ideology on questions pertaining to the most vital and intimate facts of life. The conventionally trained girl, taught to submerge or ignore everything concerning so fundamental a part of her nature, is frequently married to a vulgarly informed young man, both wretchedly unprepared to assume the new and important duties of life. To expect a normally successful marriage under these circumstances, without more or less serious disorders or preventable diseases, bitter emotional conflicts and nervous or temperamental disturbances, proves that we have been as puerile in our credulity as we have been criminally irrational in our educational standards. Abstract "Love" has been crowned with a halo of romance and surrounded universally with a mantle of honour, ranging from sincere esteem to soft sentimentality; but "sex," because of its forbidden status, has been the world-wide butt for loose jesting, a thing of humiliation, partly repellent and indecent, but yet, in its primal importance, intensely alluring.

With this firmly established background of sexual morbidity, resulting in artificial frigidity or erotic "anesthesia" in so many young women, and unreflectiveness or maladroitness in men, it is scarcely any wonder that a large proportion of marriages terminate disastrously or continue by mutual sufferance. As a counterpart of the conventionally taught woman's coldness and lack of natural sexual feeling, Balzac remarked that most men in love are like apes trying to play a violin.

Gallichan observes that many divorce cases have their primary origin in the common ignorance of men who imagine that wedlock gives them utter supremacy over the bodies of their wives. And that "the Oriental husband sets an example in this matter. His chief solicitude is the receptivity of his wife, and not solely his own satisfaction."

Another great factor in domestic infelicity is the fear on the part of the wife of undesired or too frequent impregnation, and the bearing of more children than she feels her health able to stand, or that can properly be taken care of and educated. In these instances, where

there is a lack of knowledge of practical contraceptive measures, and either an attempt to use methods that are injurious, or the will on the part of the wife to avoid sexual relations as an alternative, there are bound to be unfortunate results. Improper methods of preventing conception, which interfere with the normal act of coitus, frequently have very harmful results on the nervous system of either or both parties, sometimes causing neurasthenia, with its train of emotional and psychic disorders, and disharmonizing consequences. And any prolonged attempt to withdraw from participation in sexual conjugality will prove certain disaster to the marriage. It is an impossible position, leading to estrangement or positive antipathy, and in many instances is the cause of the husband seeking sexual satisfaction through prostitution or other extra-marital sources.[3]

[3] What can be done to prevent the cases of infidelity due to pregnancy in the wife or her fear of pregnancy? Only one thing, and that is to teach married women, especially the poorer ones who need it, that there are other effective and not injurious ways besides refusal of marital relations to prevent pregnancy."—Dr. William L. Holt, in *The Social Evil, Its Causes and Cure.*

Possibly the great outstanding cause of the worst tragedies of marriage and of most divorces is venereal diseases. These scourges, either gonorrhea or syphilis, or perhaps both, are usually brought by the husband to the unsuspecting wife, who may be without foreknowledge of their nature and the seriousness of their effects, and consequently ignorant of the necessity for prompt and effective medical treatment.

Dr. Prince A. Morrow states, in *Social Diseases and Marriage,* that 70% of the women who came to the New York Hospital for venereal treatment were respectable married women infected by their husbands. Bulkley, in a paper ("Syphilis in the Innocent"), declares that 85% of married women who have syphilis have contracted it from their husbands. Other eminent authorities have testified to the wide prevalence of this loathsome disease, innocently contracted, among wives. The results are well known to those who have given only casual study to the subject of venereal pathology, and it is a supreme obligation on the part of individual parents, no less than to society, to see

that young men and young women are adequately informed regarding the nature and consequences of these infections. Acquired syphilis begins with a local sore, or hard chancre, and results in general poisoning of the system. If not given proper treatment at once, symptoms of the secondary and tertiary stages usually follow in their regular sequence, producing skin eruptions, affections of the glands, and often brain maladies, locomotor ataxia, and finally erosion and decay of the bones. The effects on woman's reproductive system are ravaging, rendering her liable to a continuation of miscarriages or still-births, and the production of woefully diseased offspring when children are born alive.

To quote the doctor in Brieux's *Damaged Goods*:[4] "Out of the twenty households of which I spoke, only fifteen had children; these fifteen had twenty-eight. Do you know how many out of these twenty-eight survived? Three, sir! Three out of twenty-eight! Syphilis is above everything a murderer of children. Herod reigns in France, and all over the earth,

[4] Novelized version (p. 71) by Upton Sinclair.

and brings each year his massacre of the innocents; and if it be not blasphemy against the sacredness of life, I say that the most happy are those who have disappeared. Visit our children's hospitals! We know only too well the child of syphilitic parents; the type is classical; the doctors can pick it out anywhere. Those little old creatures who have the appearances of having already lived, and who have kept the stigmata of all our infirmities, of all our decay. . . ."

And still it cannot be too strongly emphasized that this devastating disease is curable in the great majority of cases, if proper medical treatment is immediately obtained. The discovery of salvarsan, and neo-salvarsan, has practically revolutionized the therapeutics of syphilis, and these drugs are now being used all over the world with remarkable success.

Gonorrhea, while usually not so ravaging in its effects, is very much more prevalent than syphilis, and has also far-reaching results. It is characterized by a morbid discharge from the genital organs, and inflammation of the urinary tract. It is particularly virulent in women,

and may attack the uterus, ovaries and fallopian tubes. It is generally agreed that the majority of operations on women for diseases of the generative system, which so frequently unsex them, is due to gonorrheal origin. Poisoning of the blood, and affections of the heart and other organs, may also result from gonorrhea. It is likewise a source of joint ailments and specific forms of rheumatism. This disease, which was formerly considered so lightly, is also a prime cause of sterility in both men and women, and often leaves its victim with ophthalmic affections—diseases of the eye, sometimes resulting in blindness, particularly in infants who have contracted the *gonococci* germs in the process of birth.

The marriages that have been wrecked, and the innocent lives that have been ruined, by these insidious diseases, which were formerly dismissed from consideration by respectable people as being "unmentionable," have left a bleak and murderous trail in every modern country, state and community. And leaders of public opinion are just beginning to realize the truth which should always have been obvious,

that open discussion and intelligent understanding of these questions, as well as all other problems relating to sex, is the only effective means of combating the old evil and hastening the dawn of a new day of healthy enlightenment.

Accepting it as a fair contention that venereal diseases are a prime factor in divorce, it is illuminating to compare some data which James P. Lichtenberger[5] has prepared from United States Census statistics, with the table of syphilitic mortality quoted in Chapter V (*Sex Hygiene in Industry*), compiled from figures of the British Royal Commission on Venereal Diseases.

In formulating this hypothesis—a comparison of venereal disease among certain groups in Great Britain, with divorce among similar groups in the United States—it is, of course, taken for granted that social conditions and the customs of the people of these two great English-speaking countries have much in common.

The occupational groups in the left-hand column of the following table are presented by Prof. Lichtenberger to show the relative fre-

[5] *Divorce, a Study in Social Causation.*

quency of divorce, arranged in order from highest to lowest. In the centre column, I have subdivided these groups, showing the more important occupations that they embody, using as a general guide a further and more detailed list of occupations which Lichtenberger quotes from the census reports. In the right-hand column, the Royal Commission's classification of occupational and class groups is given in the order of prevalence of syphilitic mortality.

FREQUENCY OF DIVORCE (U. S.)	SHOWING GENERAL TENDENCY OF VENEREAL DISEASE AND DIVORCE TO PARALLEL	PREVALENCE OF SYPHILIS (British)
	Actors, musicians, professional showmen, physicians, surgeons, etc.	Unskilled labour (consisting of large percentage of unmarried, migratory workers, etc.)
Professional service	(*Members of upper middle class*)	
	Household servants, waiters, valets, etc.	
	Bartenders, saloon keepers, etc.	Between skilled and unskilled labour
Domestic and personal service	(*Between skilled and unskilled labour*)	
	Merchants and dealers, tailors, butchers, salesmen, agents;	Upper and middle class
	Labourers—kind not specified	Between 3 and 5
Trade and transportation	Steam railroad employés, etc.	Skilled labour
	(*Between 2 and 4*)	
	Manufacturers, bankers, brokers, officials, etc.	Textile workers
	(*Upper class*)	
Manufacturing and mechanical pursuits	Machinists, carpenters, engineers, masons, *textile workers, miners,* quarrymen, etc.	Miners
	(*Skilled labour*)	
Agricultural pursuits	Farmers, planters and *agricultural labourers*	Agricultural labourers

It will be noted that the only important variation is the inconspicuousness of "unskilled labour" in the divorce column, in comparison with its foremost position in the venereal disease column. The reason for this is two-fold and obvious. First, the unskilled group that figures so prominently in the British venereal disease rating is composed of the lowest class of workers, whose unfortunate social environment from birth has largely predisposed them to a life of squalor, favourable to venereal infection because of sordid and unhygienic conditions, and militating against even the rudiments of a decent home-life, and, in a large proportion of cases, marriage. Secondly, members of the unskilled labour class, even when married and having serious marital troubles, can seldom afford the semi-luxury of a divorce. However, desertions and separations among this group are common, as records of the police and domestic courts and charity organizations show.

The next important deviation is in the "upper class." The groups that would properly seem to come under this caption are "bankers,

brokers, manufacturers, officials," etc., who are listed rather lower down in the divorce column than the "upper and middle class" is, in the Royal Commission's analysis of venereal disease. But it will be noticed that the "upper middle class" group of professional people counterbalances this variation, so that if an average were struck it would about parallel the "upper *and* middle class" rating in the venereal disease column. In the case of all the other occupational groups, however, the common tendency to meet is distinctly notable —as, for instance, "Between skilled and unskilled labour," "skilled labour," "textile workers," "miners," and, especially, "agricultural labourers."

Besides Lichtenberger and the Royal Commission on Venereal Disease, whose testimony has been cited, other authorities have noted the evidences of more normal sex life—i.e., less disease and less divorce—among agricultural workers. Forel states (*The Sexual Question,* p. 327): "It is among the agricultural population that we meet with the most normal sexual relations and the best hygiene." All

this proves the powerful effect of environment on our habits and morals, even on our very lives, and rather weakens the force of the old cry of "free will."

It is encouraging to know that the trend is now more and more toward the scientific formula of getting at the source of social evils, instead of blindly striking at their ill-conceived results. The present national, in fact, international, campaign of sex enlightenment, which has already made great strides in dispelling popular fallacies on matters relating to sexual phenomena, and in giving rational, scientific information on these questions; in effectively combating commercialized prostitution, and explaining the causes, nature and effects of venereal diseases, will do more for the establishment and maintenance of a sound social morality and the individual and collective welfare than all the moralizing sermons and superficial sentimentality of the past centuries.

CHAPTER XI

BIRTH CONTROL—THE NEW MORALITY

BECAUSE of the want of a healthy frankness and honesty that has so long prevailed on all questions pertaining to sex, the subject of birth control has naturally suffered alike from the general evasion and gross misrepresentation. Granting the privilege of anyone to honestly disagree with its advocates—and when boiled down the opposition in the overwhelming majority of cases is found to rest on ignorance of the real meaning of the term or a more or less unconscious hypocrisy (fostered by our past false attitude on sex)—nevertheless it is now an established social factor, and as such should be intelligently discussed and understood, even if, in some cases, disagreed with.

The Federation of Neo-Malthusian Leagues, with constituent bodies in the leading countries of the world, has been established for a considerable number of years, and periodicals de-

voted to its principles are printed in many languages. In New York City, there are no less than four important birth control organizations,[1] some of national and international significance, and throughout the country there are affiliated leagues in a score of states. The *Birth Control Review*, the official organ of this movement in America, edited by Margaret Sanger at 104 Fifth Avenue, New York, is now a firmly established and influential monthly periodical, and contains articles on birth control and related subjects by the foremost authorities of this and other countries.

On account of the general lack of information concerning the subject, it may be desirable to briefly outline the origin and history of the movement, before taking up its biological, social and individual aspects.

In 1798, Thomas Robert Malthus, an English

[1] *The Committee of One Thousand*, Dr. Ira S. Wile, Chairman, 230 W. 97th Street.

International Birth Control League, Dr. Wm. J. Robinson, President, 12 Mt. Morris Park West.

The Woman's Committee of One Hundred, Mrs. Amos Pinchot, Chairman, 9 East 81st Street.

Voluntary Parenthood League, Mary Ware Dennett, Director, 206 Broadway.

clergyman and student of population, formulated and published a work entitled *An Essay on the Principle of Population as it Affects the Future Improvement of Society.* While the ideas set forth were not exactly original, as different phases of the question had been discussed by other authorities, the work, however, because of its thoroughness and scholarly presentation, excited a great deal of attention. Although this treatise has remained as a monument to perpetuate his fame, there is little connected with it, except his name, to identify it with the modern birth-control movement. Exceptional cases may be cited, however, notably the splendid devotion of the Drysdales to the Malthusian ideal.

The basis of Malthus' theory was that the population tends to increase in geometrical progression, while the means of subsistence increases only in arithmetical progression, so that if the population grew without check, it must in a comparatively short time overtake the means of subsistence. War, famine, and pestilence had in the past served to hold the population within bounds, but the humanitarian mind of

Malthus hoped that with the progress of civilization these scourges would be eliminated, and his solution was in voluntarily limiting the number of children in the family. His method was the formula of ascetic "self-restraint" in sexual relations.

It can be readily perceived that Malthus' training as a clergyman, particularly of the eighteenth century school, was not conducive to a very thorough understanding of sex psychology or the reproductive instinct. He reckoned without his host, and suggested an utopian cure for a disease that needed scientific diagnosis and rational treatment.

The chief value of his work, however, was in stimulating thought along the lines of the desirability of limiting population, and some of his followers took up the question of more practical preventive measures.

The pioneer in advocating these so-called Neo-Malthusian methods was James Mill, father of John Stuart Mill, the eminent political economist. He set forth his views very cautiously in an article written in 1818 for the *Encyclopaedia Britannica.* Four years later,

his friend, Francis Place, wrote as follows on the subject: "If it were once clearly understood that it was not disreputable for married persons to avail themselves of such precautionary means as would, without being injurious to health, or destructive of female delicacy, prevent conception, a sufficient check might at once be given to the increase in population beyond the means of subsistence. The course recommended will, I am freely persuaded, at some period be pursued by the people even if left to themselves."

Within another half-century these prophetic words were realized and now prevention of conception is affecting the birth-rate of all civilized countries.

In 1826, Richard Carlyle published a work, *The Book of Every Woman*, giving preventive methods.

In 1831, Robert Dale Owen, the son of Robert Owen, the great social reformer, published his *Moral Physiology* in which he mentioned ways of preventing conception. A little later the Drysdale brothers started their long and fruitful activities in the spreading of this propa-

ganda, which is now becoming increasingly influential throughout the whole civilized world.

The great spectacular event which did so much to popularize the movement and bring it to the attention of the masses of people of England was the famous prosecution in 1876 of Annie Besant and Charles Bradlaugh, for disseminating Dr. Knowlton's pamphlet, *The Fruits of Philosophy* (originally published in 1833), which explained contraceptive methods. The charge against these intrepid pioneers was described by the Lord Chief Justice, who tried the case, as one of the most ill-advised and injudicious ever made in a court of justice. But the enormous publicity it gave to the subject served to defeat the aims of those who were so determined in their own short-sighted way to quash the propaganda, and it resulted in widely advertising the methods they sought to suppress.

It is notable in this connection that the English birth-rate, which up to this date had been increasing, began in 1877 to decline. At about the same time the birth-rate in other European countries, and soon in every civilized country

of the world, commenced to show the same result, indicating the world-wide character of the movement.[2] Havelock Ellis says (*Essays In War-Time*—1917, page 229): "At the present time the birth-rate (as well as usually the death-rate) is falling in every country of the world sufficiently civilized to possess statistics of its own vital movement. The fall varies in rapidity. It has been considerable in the more progressive countries; it has lingered in the more backward countries."

As a result of the agitation of these pioneers, the legal restrictions against preventive measures were broken down, and it is now possible in England to openly and legally procure contraceptive information. A pamphlet giving the methods is regularly advertised in *The Malthusian,* the English periodical of the birth-control movement, and can be obtained from the office of the League in London for the nominal sum of a penny.

[2] In France the birth-rate began to decline in 1844; the French people having anticipated the birth-control movement, and practiced extensively contraceptive measures even before the subject had been developed as a popular theory. In other countries the popularization of the theory preceded the practice.

In America for many years there had been sporadic attempts to start birth control organizations, which, until the successful effort of recent years, had failed, and the question was agitated mainly by a few isolated individuals, among whom one of the most conspicuous has been Dr. William J. Robinson of New York. Dr. Robinson, in his periodicals, in pamphlet and book, and on the lecture platform, has been a persistent and consistent advocate of birth control by contraceptive means, as he has been of rational treatment of other questions pertaining to sex. Moses Harman was another dauntless fighter for birth control in this country, who deserves honourable mention.

The central personality, however, around which the American birth control movement has revolved, since it has shown enough activity to really be called a *movement,* and which has enabled it to reach its firmly established position during the past few years, is Mrs. Margaret H. Sanger. In the virgin soil which had been broken by the earlier pioneers, Mrs. Sanger, with a small but expanding group of energetic co-workers, planted the seed of ra-

tional birth-control propaganda with intelligent and untiring effort. Realizing the necessity of wide publicity, spectacular methods were adopted when they considered the time sufficiently ripe to bring their activities before the public, and as a consequence the historic Besant-Bradlaugh case of nearly forty years previously in England was repeated in this country in somewhat modified form in a series of prosecutions, during 1915 and 1916; and Mrs. Sanger, her husband William Sanger, and her sister Mrs. Ethel Byrne, among a number of others, were convicted of disseminating contraceptive information. One of the picturesque features of the campaign was the opening in the congested working-class section of Brooklyn of a Birth Control Clinic, along the lines of those in Holland. This was forcibly closed by the authorities, and prosecution followed. It is universally admitted that these means were most effective in arousing public interest, and added a vigorous impetus to the movement, which is now well organized and nation-wide. That this campaign attracted more than national interest is apparent from a com-

ment made by James Marchant, an English writer not partial to Neo-Malthusian methods of birth control, in his book, *Birth-Rate and Empire*:[3] "It is evident that a great crusade is to be waged in America which, like the persecution in England, will have the effect of spreading this knowledge far and wide and of repealing the present law." It is significant that a conservative like Mr. Marchant should refer to the drastic methods used by the authorities to suppress the inevitable as "persecution."

There is a growing feeling among those who have reached an intelligent understanding of the subject, that birth control is in harmony with the great law of biologic evolution, and is therefore to that extent *natural*; that it is socially desirable, even necessary, and therefore *moral;* that it is conducive to greater individual happiness in the family relations, and a boon to domestic tranquillity and the institution of marriage, and therefore *ethically* impregnable. Briefly, these three points will be stressed in an endeavour to prove their validity.

According to Mulhall, the population of the

[3] London: Williams and Norgate, 1917.

earth at the time of the Roman Empire was 54,000,000 and by the 15th century the population of Europe had reached about the same figure. In the year 1800, the population of Europe was about 170,000,000, and in 1900 their descendants, at home and in America and elsewhere, numbered over 500,000,000. No country of which we have reliable statistics at different times shows an actual falling off, except from emigration, unless it is from temporary causes like a great war or pestilence.

After making all due allowances for reasonable variation in the probable correctness of these figures, it is evident that unrestricted human breeding cannot go on indefinitely. As pestilence, which in more primitive times used to sweep off whole sections of population, has been conquered by science; and as those who have evolved intellectually and morally above the claw-and-fang state of mind hope eventually for the elimination of war as a solution of human problems, it should be conclusive that a prolific birth-rate is no longer a biologic necessity for preserving the race, as it was under earlier hazardous conditions.

It is an elementary principle of biology that the lower the order of life, the greater its fertility and propensity for reproduction. Nature requires this because of the comparative helplessness and the enormous wastage of life in the lower organisms. A single fish of certain varieties, for instance, spawns its eggs by the millions. If by happy circumstance some of them become fertilized, the chances are highly improbable of more than a small fraction reaching maturity. Among the mammals, however, the female may produce but half a dozen or less offspring at a time, but she devotes so much care to them that they have all a very fair chance of reaching maturity. And it is also a fact that among the same species of animals, the more unfavourable environment is to life, the greater is the tendency to breed, with, of course, a much greater proportion that will never reach maturity. In the human race, the same biologic principle is followed, and it is but natural that man, being a reasoning animal, should still further decrease the number of his offspring by voluntary effort, and at the same time promote their quality and increase their

importance.[4] The lower the state of civilization, the greater the birth-rate (and death-rate). The higher the state of civilization the lower the birth-rate (and death-rate). To turn from the abstract to the concrete, this rule may be observed today in individual families. It is notable that degenerates, the feeble-minded, the criminal, the alcoholic, etc. (unless sterilized by venereal disease) are quite invariably prolific breeders, with a very high death-rate. On the other hand, the more cultured families, and those in good economic circumstances, usually have the least children of any group or class of society, with a very low infantile death-rate. And when in some instances they do have an exceptional number of children, it is generally because they want them, are able to provide adequately for them, and assure them of a reasonably secure future. With such examples of large families even the most ardent Neo-Malthusians have no quarrel, as it is per-

4 "The accumulations of racial experience tend to show that by the production of a smaller and smaller number of offspring, and the expenditure upon those of a greater amount of parental care, better results can be obtained in efficiency and capacity for survival."—Woods Hutchinson, "Animal Marriage," *Contemporary Review*, October, 1904.

fectly in line with their insistence that parenthood should be *voluntary*.

This principle of diminishing productiveness —the tendency to evolve from accidental, unrestricted prolificacy to the breeding of more limited, select and hardier progeny—is as firmly established throughout the whole range of biology as any law of natural science. It is part of the evolutionary process, and as such is a natural process. It has been going on since the very origin of life. "But," to use the words of Havelock Ellis, "at a certain stage in the higher development of man, without ceasing to be natural, it becomes conscious and deliberate."

Man, being gifted with the faculty of reason, many things are left to the dictates of his sense of judgment that nature automatically takes care of among his less favoured brothers in the animal world. It should be apparent, for instance, that it is as natural for man to wear clothes in this climate as it is for the fox, dog, horse, cow and numerous other animals to "wear" a protective coat of fur or hair. The houses we live in are not natural in the sense

that they were designed and erected by nature, but they represent the latest stage in domiciliary evolution from the tree, the cave, the tent, and so on up to the modern apartment house. Houses, then, are as natural a domicile for man as the trees were for his remote progenitor, the anthropoid ape. Perhaps from the point of view or moral code of the ape, man has suffered a serious loss of caste by taking to modern clothes, houses—and, alas, birth control. But, as rational beings, we can afford to be lenient with ape-judgments.

These observations—and parallel cases could be drawn *ad infinitum*—lead us to the conclusion that the term *natural* is a relative rather than a positive one, particularly as applied to human conduct, which throughout the ages has been subject to so many modifying influences, and always tending toward a higher state of development. In this process of evolution, birth control has, and must increasingly, become a *natural* factor.

The morality of birth control seems even more obvious than the previous contention. To prove it, we do not have to go back into the

maze of zoology and anthropology, but merely look about us with clear vision and human understanding, and render an honest judgment. And for morality, we accept as a definition the most logical and unquestionable interpretation, such as has been expressed by the most profound philosophers and thinkers, and the greatest religious and ethical teachers of the ages. Morality, in its true sense, is the rule of social conduct; the measure of right conduct between individuals in their social relations. All actions which promote the happiness and well-being of society, or of any individual or individuals—i.e., units of society—are moral. On the other hand, every act is immoral which needlessly injures any fellow-creature. All immoral conduct is anti-social, and all anti-social conduct is immoral.

To those who unconsciously hold to the idea of an unchanging and unchangeable code of morality, we might mention that moral standards are evolutionary, and change from time to time, and often completely reverse themselves from epoch to epoch. For instance, less than three-quarters of a century ago chattel slavery,

at least within certain geographical bounds, was considered moral by the respectable people of America. Those who fought it were certainly not considered respectable, and were roundly denounced by the established institutions of their time. Life itself was made hazardous and unsafe for them, as we know from the bitter experiences of Elijah P. Lovejoy, William Lloyd Garrison, John Brown, Wendell Phillips, and others. The churches found biblical precedent for the righteousness of slavery; the press and all other mediums of public opinion were its ardent supporters. The moral code has changed.

History records that during the middle ages, money lenders (for interest) were subjected to reproach, and in fact were socially ostracized, because of their calling. Today, however, it is possible for even a banker to be a leading member of the community. The moral code has changed.

Polygamy in different ages was generally accepted as moral (as it is today in certain parts of the world). There is plenty of scriptural evidence of its propriety. King Solomon was

not only the most married man of his time, but was considered the wisest. Today, with a thousand wives, he would be thought not only decidedly immoral, but positively unwise. The moral code has changed.

So it is that birth control, which might, with some foundation, have been considered immoral in other times, under other conditions, is today socially justified and therefore moral.

To best demonstrate the social benefits of birth control, the most logical thing to do is to point out the results in a given state or country, where it has been legalized and treated in a sane, scientific manner, and universally practiced. Unfortunately, we are not able to use any American state as an example, as the facts of birth control are still legally denied to the proud, self-assertive, independent American citizen. Officially, married men and women of America, though they be mature, responsible human beings, otherwise able to take care of their own personal affairs, are not considered qualified to know certain well-established, scientific facts that would enable them to intelligently regulate the size of their families, and

to have children *when* they want them and are able to properly provide for them.

There are states and countries, however, where the question is not proscribed, but where the facts are legally made accessible to married persons. And after a thorough test covering many years' practice, the results in every way confirm the tremendous benefits which the proponents of birth control claim in the improved social well-being and greatly lowered death rate, and completely refute the contentions of its opponents that immorality will increase, the population die out and other dire calamities occur.

The first Birth Control clinic in the world was opened in Amsterdam, Holland, in 1881, by Dr. Aletta H. Jacobs, incidentally the first woman doctor in that country. The splendid results were so evident that by common consent of the people the number of clinics was gradually increased until today there are over fifty, sanctioned by the Government, in operation in that country of some six million people. Dr. J. Rutgers of The Hague, Secretary of the Neo-Malthusian League, is the specialist who trains

AMSTERDAM (MALTHUSIAN [BIRTH CONTROL] LEAGUE STARTED 1881; DR. ALETTA JACOBS GAVE ADVICE TO POOR WOMEN, 1885)

	1881–85	1906–10	1912	
Birth Rate	37.1	24.7	23.3	per 1,000 of population
Death Rate	25.1	13.1	11.2	per 1,000 of population
Infantile Mortality:				
Deaths in first year	203	90	64	per thousand living births

The Hague (now headquarters of the Neo-Malthusian [Birth Control] League)

	1881–85	1906–10	1912	
Birth Rate	38.7	27.5	23.6	per 1,000 of population
Death Rate	23.3	13.2	10.9	per 1,000 of population
Infantile Mortality:				
Deaths in first year	214	99	66	per thousand living births

	1881–85	1906–10	1912	
Rotterdam.				
Birth Rate	37.4	32.0	29.0	per 1,000 of population
Death Rate	24.2	13.4	11.3	per 1,000 of population
Infantile Mortality:				
Deaths in first year	209	105	79	per thousand living births

Fertility and Illegitimacy Rates:

	1880–2	1890–2	1900–2	
Legitimate fertility	306.4	296.5	252.7	Legitimate birth per 1,000 married women, aged 15 to 45
Illegitimate fertility	16.1	16.3	11.3	Illegitimate birth per 1,000 unmarried women, aged 15 to 45

The Hague.

	1880–2	1890–2	1900–2
Legitimate fertility	346.5	303.9	255.0
Illegitimate fertility	13.4	13.6	7.7

Rotterdam.

	1880–2	1890–2	1900–2
Legitimate fertility	331.4	312.0	299.0
Illegitimate fertility	17.4	16.5	13.1

the nurses. The general results of the work are best judged by the table on page 242 taken from "The Annual Summary of Marriages, Births and Deaths in England, Wales, etc. for 1912"[5]

In addition to the clinics, a general but quiet campaign of educational propaganda is conducted continuously. In the words of Dr. Rutgers: "We are lecturing everywhere. But the essential missionary work is done privately and modestly, often unconsciously, by showing the happy results in their own families, by the nearly 5,000 members of our League spread over the whole country, among whom are physicians, clergymen and teachers, etc."

Since 1881, the general death rate and infantile mortality have fallen in Holland until today they are the *lowest* in Europe. Amsterdam and The Hague have the lowest infant mortality rates of any cities in the world. During this period there has been a decrease of 25 per cent. in the birth rate, but at the same time a decrease of 66 per cent. in the infantile death-

[5] Quoted from *The Birth-Control Review*, New York, May, 1919.

rate, thus leaving an actual *increase* in the number of children reared. Furthermore, the number of men averaging 5 feet 7 inches in height has doubled, and the number under 5 feet 2½ inches has decreased 66 per cent. The people are physically and morally improved, and the population, as shown above, is certainly not dying out.

Contrast the conditions in Holland, where no woman need have more children than the family income will adequately provide for, with the widespread over-bearing of children and excessive infantile mortality, with the resulting misery and poverty, prevailing wherever this information is banned. And think of the socially disastrous results of these conditions in needless suffering, criminality, insanity, degeneracy, prostitution, child labour, and other evils that are sapping the very life-blood of the race.[6]

[6] Rev. A. E. Whatham, in a pamphlet, *Neo-Malthusianism: A Defence*, said: "I shall endeavour to show that Neo-Malthusianism is the only means of preventing the alarming increase of pauperism, sickness, crime and immorality, and, from a Christian point of view, is perfectly lawful . . . I say it becomes the duty of every thoughtful man and woman to

In an editorial, *American Medicine* cites a case, taken at random, which was reported by a nurse in one of the poorer districts of New York City: "One of my mothers has been the victim of fifteen pregnancies. She now has five living children; one of them is permanently deaf from an old case of otitis. Another has had a foul discharge from the ear for nearly two years. Only an operation can cure this; the parents refuse to have it done. Of the fifteen pregnancies, one resulted in a miscarriage. Nine children died during infancy, death being due to ignorance and neglect. All who lived through the first year were more or less enfeebled by being kept at the breast after the milk had lost its value as nourishment."

And this is not an isolated case. It is an instance of a type that literally abounds. What apologist will defend the morality of a social system that encourages this human waste, or

think out some plan to stop or even check the advancing tide of desolation; and the only plan that is at all workable, is artificial prevention of childbirth. . . . Immorality would largely disappear and the Christian ideal of marriage be raised." Quoted from *The Small Family System*, by C. V. Drysdale.

makes it possible? Of the five pitiable children who are living, what will be their future status as prospective citizens of tomorrow? Physically and mentally and morally, they have been hopelessly handicapped from—even *before*—birth, and cannot become useful, productive members of society. They, and the countless numbers of their kind, will become, inevitably and through no fault of their own, the social scum that pollute the streets and that make up the subterranean life of the underworld; that fill the jails, reformatories and asylums—if they are unfortunate enough to survive. What is the program of the moralists who condemn the rational morality that would almost immediately alleviate this condition, and ultimately make it impossible?

And these social tragedies are not by any means limited to the city slums. They are widespread in the country and agricultural districts as well. Referring especially to the tobacco and cotton fields of the South, and the beet fields of the West, Owen R. Lovejoy, General Secretary of the National Child Labour Committee, has said that "Large families,

poverty and lack of schooling go hand in hand in these rural counties. It is in this way that the circle of poverty, ignorance and child labour continues unbroken from generation to generation." The percentage of illiteracy among native-born Americans—many of old native stock—in these districts is appalling.

Another dubious distinction that America can claim is pre-eminence in the prevalence of abortions. On account of the lack of contraceptive knowledge, wilfully denied those who are most in need of it, desperate and distracted women, knowing only too well their inability to raise and care for another child, submit to the perilous but single hope of relief in abortion. It is conservatively estimated that 250,000 abortions are performed every year in this country, and over 50,000 deaths result therefrom.

Numerous other arguments could be advanced to prove that birth control is socially desirable and that contraceptive knowledge made available to all married persons who wish it, would be of inestimable benefit to society. It is on these grounds that the moral status of modern birth-control is incontrovertible. Of

course, like all other innovations and new ideas that are pregnant with possibilities for promoting human happiness—and which ultimately are accepted—this idea, too, has met and will continue to meet with certain formidable, although constantly diminishing, opposition.

The question of birth control as an aid to individual happiness in the marriage relations, and as a promoter of conjugal tranquillity, is closely allied to the social phase of the subject. This is true because of the fact that when individuals suffer through ignorance, preventable misfortunes, or otherwise, it most certainly affects society, of which they are a part. This principle is perfectly self-evident, and is recognized in laws that are enacted ostensibly to protect the individual, but actually in order to protect *society*.[7] Thus, there is a positive reaction on society in individual welfare or misery.

[7] The truth of this can be tested by observing that the laws under different forms of society—i. e., slave-owning, feudal and capitalistic—vary under each order, but there is always the ünchanging underlying principle that the laws are designed primarily for the protection of the form of society which the governing powers represent, rather than the individuals as such.

However, there are certain advantages of birth control that can be analyzed better in their more immediate effects on the individuals concerned. In this way, some features of the subject can be more definitely and concretely illustrated, and their respective merits emphasized.

Take, for instance, the average working man or even the better paid mechanic who has already five or six, or more, children, and whose wife is unusually fertile, giving birth to children year after year. The wages of the father are not sufficient to properly support them all, even under the most favourable conditions of steady employment. And in "normal" times, the number of unemployed—which of course includes a very large percentage of married men who are the sole support of their families—runs up into the millions for periods of a few weeks to months. The food that can be purchased with the slender means is not at all adequate. Rent and other bills fall behind and the man goes into debt, or the family becomes woefully undernourished—perhaps both. Still the man and wife are comparatively young. What is

to be done? If they allow "nature to take its course,"[8] there will be an increase in the family every year. Moreover, these ever-recurring labours weaken the constitution of the woman and sap away her strength. If the knowledge is not gained of how to prevent conception by harmless methods, then the woman, in sheer hopelessness, is either driven to attempt abortion to avoid adding to the already unbearable burden, or, with equal desperation, she resolves to avoid sexual relations with her husband. Anyone with the faintest idea of the potency and deep-rooted nature of sex life, can realize the tragedies that are bound up in this dilemma. On the one hand, a dreadfully overworked, utterly discouraged women (or helpless child-bearing machine), and on the other, a man, also discouraged and hopeless, but with a normally developed sex consciousness, im-

[8] The ability to *control* nature, or to modify its normal results, and to change his environment, is universally esteemed as man's pre-eminent characteristic—which places him above the pale of the animal world. Everyone recognizes this, even the most bitter opponents of Neo-Malthusianism. Still, rational birth control is but an example of the application of this principle.

planted by nature, that is demanding expression.

What is the remedy for this domestic calamity? There is only one, which instantly suggests itself—contraceptive information, which should be amplified by a general knowledge of sex psychology and physiology. As to those individuals who advocate either big families or the alternative of sexual continence in wedlock, they might be answered in the words of the eminent authority, Dr. August Forel:

"It is strange, indeed, to hear rich men, well-fed clergymen, pious zealots and reformers, leaning back in their comfortable chairs after a sumptuous meal and smoking an expensive Havana cigar, discuss this burning question and bewail the immorality of the common people. Statistics prove that these very people, who extol to the poor all the blessings of a big family, never live up to their teachings either in theory or practice. The majority of these apostles of morality have no children at all, or at the utmost two or three. Why should that be so? What interesting reading it would be if the sex-

ual history of these persons were followed up and printed."

Of course, not all opponents of birth control are in the class just referred to. But the honest, though narrow-minded, ill-informed, exceptions are frequently in no position to pass judgment. Persons who are of constitutionally frigid natures, or perhaps sexual impotents, have no right whatever to pose as normal examples of the human race, and to ignore the existence of temperaments, characters and constitutions so widely differing from their own.

Those who advocate sexual intercourse for reproduction only, either conveniently forget, or do not know, what this involves, and how utterly irrational it is. In fact, besides being chimerical, it completely ignores all the important facts of normal sex life. This theory, if it can be dignified by the term, presupposes that the sex act should be indulged in only for the specific purpose of conception, and when the object is once attained, to discontinue any further intercourse until another child is desired. Speaking of normal human beings, many authorities agree this would limit the

sexual relations of man and wife to about five or six occasions during the whole period of married life, as under favourable conditions, one coitus is sufficient to cause conception, and of course the proponents of this policy would, to be consistent, indulge in the sex act only when the conditions were so favourable as to be quite positive. In the event that one of the parties to this union should prove sterile—which is not so rare—then upon the discovery of this misfortune, there must be no further sexual relations, because there would be no *motive.* Then, again, in the case of the average family, where one, two or three children are all that can be properly provided for, the sexual relations would quite possibly be limited to one of these numbers. But even this would be birth control, of a fantastic sort, as it would most assuredly limit the number of offspring.

The situation previously referred to where the wife refuses sexual relations with the husband is no uncommon occurrence, as many physicians writing on this subject have testified from confessions made to them either by the husband or wife. Nor is it by any means limited

to lower-paid working class domestic life. In fact, it is probably as common in the middle and even upper class families, where the wife, after the manner of certain well-known types of these groups, has been educated along the lines of an unnatural asceticism and her sex life atrophied.[9] In cases of this kind, where there is an absence of sexual harmony and understanding between the married persons, and added to this a fear of pregnancy on the part of the wife, the husband in many cases resorts to prostitution—the choice ranging from the common prostitute to the fashionable kept mistress, according to his social scale. Sometimes, this is even done with the wife's sanction and approval, the latter willingly suffering the knowledge of the moral and spiritual wreck of the marriage in order to be "let alone." And it

[9] "Nevertheless it is true that the whole education of girls, which so largely consists in the concealment of the essential facts of life from them; and the positive teaching so prevalent that the racial instincts are low and shameful; and also the social condition which places so many women in the position of depending on their husband's will not only for the luxuries but for the necessities of life, have all tended to inhibit natural sex-impulses in women, and to conceal and distort what remains."—Dr. Marie C. Stopes.

frequently leads to physical disaster, too, as the prevalence of venereal diseases among prostitutes renders the husband extremely liable to infection. Thus, it is that the want of sex knowledge in general and contraceptive information in particular in many cases makes a travesty of marriage and helps to feed the social cancer of prostitution.

In numberless instances of this kind a timely knowledge of rational birth control methods would save the matrimonial ship from flounder-ing on the rocks of sexual ignorance and morbidity, as invariably with the acquiring of reliable contraceptive information, vital facts of sex life are learned and a new and healthy attitude of the whole subject is approached.

Granting that the primary object—the biologic foundation—of the sex instinct is to procreate, it is nevertheless a very evident fact that there is a secondary function in the sexual relations that is essential to the harmony and success of married life under modern conditions, and that acts as an inspiring stimulus to a finer spiritual development as well as the physical well-being of those so mated.

Human nature, as evolved under the multiple processes of civilization that have influenced it, is highly complex; personal, family, social and racial consequences are intimately interwoven and the sexual act in some degree is concerned with them all. It links them together, and to separate one from the other, as someone has said, "is an act of moral surgery which cannot be performed with safety or success."

We have been told from time immemorial to judge a tree by its fruits. It would therefore seem logical to assume that the moral and ethical standard of any human agency should be judged by its effects on society. If the results are for the positive good of society, then it is a moral agency. This is undeniable. If the results are socially evil, then it is an immoral agency. This is equally undeniable. With this premise established, and with the facts as outlined above before us, it must be admitted that birth control is one of the great moral and ethical forces of the present age, and those who attempt to deny its benefits to humanity are rendering a serious disservice to society.

This subject is so comprehensive, and our space so limited, that many of its important phases could not be touched upon at all, and the writer has endeavoured to restrict the arguments to the more positive side. The negative side—i.e., answering the various "popular" objections to birth control that have sprung from sources of misinformation, is not within the province of this chapter, and those interested will find the question in its many aspects very thoroughly covered in *Birth Control or The Limitation of Offspring,* by Dr. William J. Robinson; *The Small Family System* by Dr. C. V. Drysdale, and other authoritative books and pamphlets on the subject.

CHAPTER XII

PSYCHO-ANALYSIS—THE SEARCHLIGHT ON THE SUBCONSCIOUSNESS OF SEX

From time immemorial it has been the prevailing opinion among people who have given the subject any thought at all that a person's sex life begins to manifest itself at the age of puberty. This is the orthodox theory, accepted by almost all of the old school sexologists, and many leading contemporaries. When sex instruction was advocated for young children, it was by no means an admission that they had any definite sex feelings, but was rather to *prepare* them, mentally and physically, for the unfolding of their sexual nature at the pubescent period.

It was a bombshell that Prof. Sigmund Freud of Vienna threw into the set old world when along about 1890 he gave voice to his theories, developed from psychic discoveries in the realm of the neuroses, that the child brings dynamic sexual instincts into the world with

him that are manifest from birth; that dominate many of his actions, and have a constant influence over his mind, awake and asleep.

A part of the opposition that these iconoclastic theories engendered was due to the universal ignorance of anything pertaining to the unconscious mind, which Freud has succeeded in penetrating; and possibly a still greater part was due to the popular horror that was aroused over associating a positive sexual life with the innocence of childhood.

It should be stated in the beginning that Freud used the word "sexual" in a very broad sense; possibly much broader than the conventionally educated are capable of comprehending until, after diligent and painstaking study of the standard works on psycho-analysis, they finally perceive the meaning of this term at its true Freudian value. In a word, *sexuality* is not the equivalent of *sensuality,* but denotes the fundamental instinct which is the very root of the emotional life, called the *libido.* The child's sexuality is at first auto-erotic (a term which Freud has taken from Havelock Ellis), or turned on itself; then it transfers or fixes itself to

those nearest him, usually the mother or some member of the family, or the nurse; and finally, in the normal course of development as adult life is approached, it transfers it to a person outside the family group—constituting what is termed falling in love.

Freud emphasizes the point that the infant enjoys in the taking of nourishment a sexual pleasure which it frequently seeks to obtain throughout childhood by sucking, with rhythmic movements, independent of the taking of food. This sometimes grows into a fixed childish fault that continues even up into later years. Often there is associated with the "pleasure-sucking" a rubbing of certain sensitive parts of the body, the breast, the external genitals, etc. In this way many children proceed automatically from sucking to masturbation.[1] The theory of suck-

[1] "Sucking still belongs to the function of nutrition, but passes beyond it, however, in that it is no longer the function of nutrition, but rhythmic activity, with pleasure and satisfaction as a goal, without the taking of nourishment. . . . In the period of the displaced rhythmic activity the hand appears still more clearly as an auxiliary organ; the gaining of pleasure leaves the mouth zone and turns to other regions. . . . As a rule, other openings of the body become objects of the libido interest; then the skin and special portions of

ing as a sexual pleasure is strengthened by the fact that the mouth and lips are known as erogenous zones, a significance they retain throughout normal life in the kiss. It is also a natural tendency of the infant, as well as the young child, to take a keen satisfaction in the sight of its nude body, and in feeling and playing with many or almost all of the surface parts. This manifestation is perfectly understandable when it is taken into consideration that the erogenous zones are very diversified in childhood; including, besides the more sensitive places, practically the whole surface of the body. As the child approaches puberty, the erogenous zones normally tend to concentrate to the regions of the reproductive organs. The inclination of the child to glory in its nakedness is nothing to be ashamed of, nor is the existence of an unconscious sexual motive a matter to be horrified over. The child should not be scolded

that. The activity expressed in these parts, which can appear as rubbing, boring, picking, and so on, follows a certain rhythm and serves to produce pleasure. After longer or shorter tarryings of the libido at these stations, it passes onward until it reaches the sexual (genital) zone, and there, for the first time, can be occasion for the beginning of onanistic attempts."—Jung, in *The Psychology of the Unconscious.*

for this propensity, as such treatment leaves an indelible impression on the infant mind, and tends to set up repressions in the Unconscious that may lead to future mental conflicts, as we shall see later. Undue erotic concentration may be prevented by directing the mind of the child to various constructive activities suitable to its age and development. This is the beginning of the process of sublimation.

In regard to sexuality in childhood, Wilfrid Lay (*Man's Unconscious Conflict*) states: "The repugnance against seeing anything of the quality or intensity of adult sexual feeling attributed to children under five years of age is so strong in most people that they have accused the Freudians of reading sex into everything. The reply to this accusation is that it is true that all excitement is primarily sexual, but the word sexual is to be understood in a very broad sense, and that, viewed from the purely scientific standpoint, and freed from all ideas of prurience or prudery, there is no reproach in regarding what is admitted as the prime mover of human life and activity as an essential char-

acteristic of all ages of human life, even of infancy."

The base of operation of the Freudian psychology, or science of psycho-analysis, is the unconscious mind. This is the field upon which it works. To the uninitiated, this may seem paradoxical, basing a highly intricate science on the unconscious mind—which possibly suggests a condition of mental passiveness, inaction, or an unknowing quality. But the Unconscious is the *unknown,* rather than the unknowing. In reality, there is no such thing as an unknowing part of the mind, because the mind is essentially that part of the personality that is knowing. In contradistinction to this fact, the definition of mind generally accepted before the time of analytic psychology had made mind coextensive with consciousness. But the psycho-analysts have fully demonstrated not only that unconscious thinking takes place, but that it goes on all the time, whether we are awake or asleep. The importance and vastness of the unconscious as a psychic quantity may be appreciated when we use the simile of Dr. G.

Stanley Hall, who compares the mind to an iceberg floating with one-eighth visible above the water and seven-eighths below—the one-eighth above being the part called the Conscious and the seven-eighths below that which we call the Unconscious. The influence and controlling power of the Unconscious desires over our thoughts and actions are in this relative proportion. Thus, the old saying, "he does not know his own mind," is literally true of all of us. In the past, people who suffered from disorders of this unknown psychic region—and they are among the most common of all human ailments—were without prospect of relief, unless some happy and haphazard circumstance should intervene and unwittingly favour them. Because of the unfathomed depths from which these disorders sprang, they were not capable of being understood, and therefore not subject to effective treatment.

These psychic disturbances, which are capable of indelibly affecting and warping the personality; and causing wounds and conflicts that are painful to the mind and torturous to the soul, also react in definite physical ailments and

symptoms of the most varied character. It is here—in the realm of psychotherapeutics—that the great and useful field of psycho-analysis lies, although its value from the cultural standpoint, and as a subject of general interest, can hardly be overestimated. To have even a limited understanding of its theories is to have opened up a new vista of human nature, and an insight into the curious motives and actions, common to so many people, that have baffled sages and seers throughout the centuries. Psycho-analysis brings to the sufferer from psychic hurts and soul wounds his first opportunity for scientific diagnosis and curative treatment, and renders to him a similar service that surgery does to the physical body. That it does not always succeed is no more to be expected than an invariable success of surgery; in fact, less so, as the analytic work requires much more of the individual.

The relation of the unconscious mind to the conscious is that the former is the psychic reservoir which receives all the accumulations of experiences and impressions of the personality that pass through, often without notice, the con-

scious mind. The Unconscious is that region of the mind where are deposited, and have been deposited since birth, every sight, or sound that we have perceived, and every feeling that we have had; in fact, everything that has happened to us, however slight. The first five years of our lives, for instance, are the most fertile in receiving impressions and gaining new experiences. It is by far the most impressionable period of life. The new and wonderful things that we constantly observed and the sensations, joys and primitive hates felt, are beyond calculation. And yet, with the lapse of time, we forget practically all but a few outstanding incidents that we had experienced during that period. They are lost to the conscious mind—but not to the Unconscious.[2]

The unconscious mental processes are divided into two classes, those that are "forgotten" on account of their lack of interest, and those that

[2] And still we know that our memory can be fully reviewed and reproduced at no time of life; on the other hand, psychoanalysis has shown that the very impressions which we have forgotten leave behind the deepest traces in our mental life and have become determining for our whole later development." —Dr. Eduard Hitschmann, *Freud's Theory of the Neuroses.*

are "repressed" on account of their painful or even shocking nature. The psychic processes of the first class contain all as yet unsettled thoughts, or those not yet brought to a conclusion, and while really "unconscious," they may often readily be brought into the conscious mind. Those of the second class, however, are in the highest degree unconscious, or, as it has been stated, they are "unavailable for consciousness." This characteristic led Freud to divide the Unconscious into the "Fore-conscious" and the "Absolutely Unconscious." The term "unavailable for consciousness," is nevertheless only a relative one, as it is the function of psycho-analysis to bring to consciousness the processes that are normally unavailable for consciousness. Some of the natural freaks of the Fore-conscious are readily observed in our own mental operations. How often we "forget" proper names, dates and general facts that are quite familiar to us! In the Freudian sense, they simply slip into the upper stratum of the Unconscious, to be released again when some association of ideas in that region brings them to the conscious mind,

or, as we have so often noticed in our own experiences, when they return to "memory" spontaneously, as it appears.

The storm-centres around which so many psychic disturbances fasten themselves, with frequent serious physical reactions in the form of chronic disorders and unhealthy symptoms, are the *complexes*. A complex is an outstanding idea that dominates in the realm of the Unconscious, and around which are grouped a phalanx of primitive repressed emotions. It may consist of painful memories that have been banished into the Unconscious. Such complexes invariably assert themselves in dreams, and form the underlying mechanism of a neurosis. Some of these, like hysteria and obsessions ("Psycho-neuroses"), are traced back by Freud to erotic experiences in childhood; hence, to the influence of unconscious or repressed idea-complexes. Neurasthenia and anxiety-neurosis ("true neuroses") are referred to the present abnormal condition of the sexual functions of the individual. Hysteria is more psychic, and neurasthenia more toxic—but both have a sexual basis.

Probably the most devastating of the complexes is the Oedipus-complex. This has its origin in earliest childhood and consists of an over-attachment of the son to the mother, which in its true form is accompanied by a feeling of jealousy toward the father, whose claim upon the mother's affections is resented by the young would-be rival. These tendencies are often noticed by parents, to whom this display of babyish jealousy is amusing. Of course, they are unaware of the possibilities for future consequences of a dire nature that are bound up in the situation if it is not normally outgrown, rather than repressed. Considering our modern customs which sanction much coddling of the child by its mother, there is perhaps a trace of the Oedipus-complex in most children, but in normal cases, as they develop into adolescence, there is a breaking away from these infantile attachments. Other children, however, never put aside these childhood feelings and attachments, but carry them throughout life repressed in the Unconscious. These persons become neurotics, as the repressed complex furnishes an underlying basis for psychoneuroses and

many abnormal sexual inversions. It is always the Oedipus-complex, or a characteristic trace of it, which in adult life gives rise to dreams of death of one of the parents, usually the opposite parent to that of the infantile attachment. Freud calls this archaic desire in the soul of the male child the Oedipus-complex in recognition of its analogy to the tragedy of King Oedipus Rex of Sophocles, who was led by his fate to kill his father and win his mother for a wife. The over-attachment of the daughter to the father, which involves a more or less latent jealousy toward the mother, is termed the Electra-complex, from the myth of Electra of Euripides, who took revenge on her mother for the murder of the husband because she was in this way deprived of her father.

Even in the normal life of the child, which is free from psychopathological qualities, it is recognized that the past influences of the parents are paramount. As the first objects of the developing childish love, and the sources of the earliest pleasure and satisfaction, the parents become models for all succeeding efforts. Freud refers to this as the "nuclear"

or "root complex," because its influence is so subtly powerful that it seems a determining factor in facing many of the problems of life. In the devotional care which the mother renders to the child, the male Unconscious vaguely perceives an all-sufficing source of satisfaction in the early years. Even as the youth develops into adolescence, the motherly attentions satisfy many of the pleasure-cravings of the Unconscious. As a consequence, it has been observed that in the selection of a wife, men are influenced by traits, real or imaginary, in the object of their love that the Unconscious perceives as likening to the mother (from whom it has received so many comforts). The likeness may be extremely slight, an intonation of the voice, a flashing smile, or toss of the head, or it may be entirely imaginary, but the Unconscious, through the nuclear complex senses in its crude way a new source of satisfaction and comfort. Thus, it seeks to regain lost pleasures which it has missed since the youth has passed from his mother's care, by influencing a choice in favour of the woman that resembles the infantile image of his mother.

In the theory of psycho-analysis, the dream is the true language and the most natural medium of expression of the Unconscious, although it should be emphasized it is not the only means of expression. It is also the chief means by which the Unconscious may be penetrated. Freud calls it the royal road to the Unconscious. Among other characteristic manifestations of the Unconscious are phantasying—or day-dreaming, as it is commonly called; absent-mindedness, which includes the forgetting of names, dates, and facts with which we are really thoroughly conversant; mistakes in speech and writing, and in reading words that are not there into sentences. Wit and laughter are also expressions of the unconscious mind, and are recognized by Freud as the mediums through which the Unconscious obtains the greatest amount of pleasure within the shortest space of time. The psychological structure of a joke, indeed, greatly resembles the psychological structure of a dream. This explains why jokes, especially so-called "practical jokes," are frequently of an intensely irritating or even destructive character. The

unconscious mind is fundamentally primitive and uncultured, and takes a positive delight in causing pain and misfortune to others. It craves excitement. And it is only our hundreds of thousands of years of human progress,[3] with its consequent development of the social instincts, and the sublimation of the primitive forces in our individual lives, which overcome to a large degree the destructive tendencies of the Unconscious. It is notable in people whose altruistic or social qualities have not had an opportunity to develop—in other words, who are largely under the influence of their unconscious mind—and especially so among savages, that they take a weird satisfaction in the sight of painful experiences of others. These atavistic traits are not uncommon, even among the most civilized people, and are brought to the surface most pronouncedly in times of war,

[3] "I have briefly indicated . . . the tremendous heritage from the past that each one of us brings into the world and with which we start the battle of life. This is a heritage of 500,000 years as humans alone, to say nothing of the millions of years back of that during which the simplest monocellular structures were evolving into and through the metazoa to their present-day goal in man."—William A. White in *Principles of Mental Hygiene.*

which afford an opportunity for the physical gratification of the archaic qualities of the Unconscious. This has led William James to suggest the possibility of a moral substitute for war, by diverting this craving of the Unconscious to other channels of large physical action, such as life on the sea, adventurous diversions, and even work at hazardous occupations, such as in mines, etc.

The dream is always the fulfillment of a wish or craving of the Unconscious. On the surface, this may seem like a very rash statement, if not an utter impossibility, as we have all experienced dreams that were the very antithesis of our conscious desires and repugnant to our feelings. But this involves a dual consideration; first, that the dream represents a wish fulfillment of the *Unconscious*—the crude, primitive, chaotic element of our personality [4] and is most frequently influenced by long-forgotten infantile impressions and repressions; secondly, that it is always highly symbolic, and

[4] "The savage in the child, the archaic in man, still survives in us, but is confined to that part called the Unconscious. It has not been replaced or supplanted, but in most persons has been veneered by the processes of civilization."

does not express itself in the language of the conscious mind. To these essential points may be added the fact that the dream is seldom remembered as it was actually dreamed. The version that is remembered is termed the manifest content, and the wish concealed in the underlying thoughts which produced the dream is known as the latent content. The concealing of this latent content, as well as the lapse of memory which accompanies it, is the result of a psychic resistance or an attempt of the "endopsychic" censor to prevent the true motive from revealing itself. Hence we have the symbolic dreams, which actually have to be translated to enable us to arrive at their real meaning. This is the function of psychoanalysis. The basic foundation of dreams is in the wishes of childhood which became unattainable and were stored away in the Unconscious. These long-forgotten wishes have normally disappeared into the unconscious mind because of psycho-sexual development. One of the chief characteristics of dreams is their apparent absurdity or triviality. However, psycho-analysis has proven that there are

no absurd or trivial dreams. Every dream reflects a definite desire or wish on the part of the person's unconscious mind, which has an untold influence over his thoughts and actions, notwithstanding his conscious ideals when expressed in language.

Coriat (*What is Psychoanalysis?*) sums up the significance of dreams and other manifestations of the Unconscious, and their value as interpreting agencies, when he says: "Psychoanalysis presupposes that there is no mental effect without its cause and consequently nervous symptoms are not chance and haphazard products, but are related to definite mental processes which are repressed in the patient's Unconscious. This relation of mental cause and effect is called *determinism*. By means of the study of dreams and symptomatic actions and sometimes by use of association tests, psychoanalysis traces out each symptom in the patient's life history. Sometimes these symptoms are found to be deeply buried in the earliest years of childhood."

Without going into the ramifications of dream phenomena, it might be well to refer to

certain typical dreams, which are the common lot of practically every individual. These are also notable because they usually have their origin in infantile impressions or sexual motives, although the dream may be so thoroughly couched in symbolic terms that no actual sexual idea is apparent. There is the dream of injury to, or death of, a parent or relative near and dear to us. To suggest that we wish them harm is unthinkable. This common type of dream has its basis in a temporary childish anger, directed against the person in question, which was accompanied by the ill-wish, which for ethical reasons was repressed. It should be added that a child has a different conception of death than the adult has; to the former it merely denotes an interruption of the disturbing presence of a person, or of his being out of the way for the time being. A dream of this kind invariably has its root, if not in a true nuclear complex, then in an Oedipus tendency which survives in the Unconscious. Some trace of this can be found in every person, and in it Freud sees a definite incest wish toward the mother which lacks only the attribute of con-

sciousness. Moral reactions subject this wish to repression through the function of the "incest barrier," an hypothesis he compares to the "incest taboo" found among primitive and inferior peoples.

One of the most widespread dreams is the so-called embarrassment dream of nakedness. Freud has been led to consider this nakedness dream as an exhibitionist quality revived in the Unconscious, and traces it back to the universal tendency of children to disrobe, which affords them great enjoyment and pleasure. There is another type of dream that is not uncommon, although it is more extreme in its manifestations, and in a pronounced form is called the anxiety-dream or nightmare. Perhaps the characteristics peculiar to this can best be described by Dr. Eduard Hitschmann (*Freud's Theory of the Neuroses*): "The dream picture accompanied by anxiety represents the patient (usually female) oppressed by a great and dangerous beast which threatens to throw itself on the dreamer; characteristically, it is often a stallion or a bull, thus, animals which have ever stood as symbols of the potent strength

of animal masculinity. It is easy to see in these animal figures the symbolized givers of sexual gratification forbidden by conscious thinking. A still plainer symbolism aiming at this end appears in dreams of burglars who, armed with revolvers, daggers, or similar instruments, press in upon the dreaming lady. The starting up from sleep because of such anxiety-dreams, one finds frequently in widows and ungratified women as a characteristic kind of disturbance of sleep."

The symbolic expressions of dream language bear a remarkable likeness to the symbolism of ancient mythology. This signifies to the student of psycho-analysis that the Unconscious not only gets many of its deepest impressions from early infancy, but that it has also inherited race impressions that have been passed down through countless generations, and that cause us to live over again in our dreams the ineffaceable experiences of prehistoric ancestors. One of the most typical of this class is the falling dream, an heritage of the ape-man who lived in the trees. It is notable in these falling dreams that we always catch ourselves,

land safely, or wake up in the excitement, which indicates that our progenitor who originally experienced the shock that caused this indelible mental impression that has become a biological fixture, also caught himself or fell to comparative safety, else the impression could not have been carried down.

The Unconscious dwells in a realm of phantasy, shuns the reality, constructs its indomitable and superhuman heroes (Gods), and deals summarily and mercilessly with its enemies. All the themes of mythology and the traditions of fable and folk-lore have these common characteristics. Authorities have attributed the origin of myths and fables to dream conceptions and other manifestations of the Unconscious among primitive peoples. Thus Dr. K. Abraham (*Dreams and Myths*), says: "The myth is a fragment of the infantile soul-life of the people, and the dream is the myth of the individual." Freud has stated this conclusion from his vast experience in dream interpretations: "The investigation of this folk-psychologic formation, myths, etc., is by no means finished at present. To take an example of

this, however, it is probable that the myths correspond to the distorted residue of wish phantasies of whole nations, the secularized dreams of young humanity." Even earlier, philosophers have sensed this great truth, as we observe from Nietzsche (*Human, All Too Human*): "In our sleep and in our dreams we pass through the whole thought of earlier humanity. I mean, in the same way that man reasons in his dreams, he reasoned when in the waking state many thousands of years. The first *causa* which occurred to his mind in reference to anything that needed explanation, satisfied him, and passed for truth. In the dream this atavistic relic of humanity manifests its existence within us, for it is the foundation upon which the higher rational faculty developed, and which is still developing in every individual. The dream carries us back into earlier states of human culture, and affords us a means of understanding it better. . . ."

And as our civilization is based upon the suppression of instincts—which is, or should be, compensated for by the advantages of cultural and intellectual development—we find countless

numbers of people who have been unable to successfully transform their accumulations of bound-up energy from self-centred to social ends. The energy or prime mover of human action which Freud calls the *libido,* is termed by Henri Bergson the *elan vital,* and Dr. Carl Jung, who although one of the foremost psychoanalysts, interprets the sexual manifestations of this restless creative force in a more modified way than does Freud, has called it the *horme.* Other names have been proposed, one of the best English equivalents, suggested by Putnam, being the *Craving.* Dr. Wilfrid Lay refers to it in a broad way as the Craving for Life, for Love and for Action.

When the *libido* (to adhere to the terminology of Freud) is not adequately transformed into channels that are serviceable to society, or *sublimated,* as this process of socialization is called, the result is a derangement of the nervous system—a neurosis in one of its several forms or variations.[5] This is so because the *libido*

[5] "The anxiety-neuroses may be the results of sexual repression, or of some sudden confronting with the facts of sex (a strong argument for some common-sense awareness of what the continuance of life implies), or of impotent hus-

must have an outlet, or play havoc with the psychic structure, and as the rules of modern society necessarily forbid as an outlet the natural, crude expressions of sensuousness in so many of their activities, which served the purposes of primitive peoples, the energy turns within, becomes an inverted force, so to speak, and works on the ego. Or, as Dr. Hitschmann remarks, a dammed-up *libido* hunts out a weak place and breaks through, expressing itself in neurotic "substitute gratification." Primitive man, like the child, is much interested in the sensations he produces with his own body; he is auto-erotic. He squanders enormous amounts of vitality in specific sensuality, wasted energy that results in no benefit to the group. One of the essential objects of civilization is to convert this dissipated personal power from the sensual to activities that are useful to the herd. But by turning wasted energy from the sensual to social uses, we do not mean to imply that the sex-life of normal

bands, frigid wives, or of diminishing potency associated with increasing lust, and so on."—Geddes and Thompson, in *Sex*.

adulthood should, or can, be ignored. This, as has been referred to in previous chapters, usually leads to unfortunate or disastrous consequences. As Freud says, "the struggle against sensuality consumes all of a young man's available energy at the precise moment when he needs it to win for himself a place in the social organization." And, again, in alluding to the irrational, ascetic tendency of oversublimation, he warns: "Experience teaches us that there is, for the majority of men, a limit beyond which their constitution cannot comply any more with the 'cultural' demands. Those who are trying to be better than their constitution permits them to be succumb to neurosis; *they would have been better off if it had been possible for them to be worse.*"

As was stated early in the chapter, nearly all of our instincts and actions are motivated primarily by an unconscious sexual urge. When we look at it in a broad light, free from prudish notions, there is nothing about it to feel ashamed of or to apologize for. It has as its basis the one great object of race preservation, which, biologically speaking, is ALL IM-

PORTANT. But as we have evolved beyond the need of using practically all our instincts and activities toward the reproductive end, it follows that, while the immediate and concrete urge of sex life must normally find expression and gratification, the numerous secondary impulses that now have only a vestigial sexual significance, should express themselves in some other than sensuous ways. These are the qualities of the *libido* that can be sublimated, and diverted from erotic to socially useful fields of activity. It should not be assumed that because these natural instincts have no longer a specific sexual function to perform that they are not even now sensuously employed. Indeed, unless weaned into constructive channels by the process of sublimation, their constant tendency is to find erotic satisfaction. Proof of this can be found on every hand, not only in the records of serious crimes and petty misdemeanours, but in all sorts of human impulses that are so common in every-day life, and have such varied ways of manifesting themselves that their very universality causes us to take them for granted as a matter of course, with-

out reflecting on their real significance. A particularly apt elucidation of this principle is given by Dr. William A. White (*Principles of Mental Hygiene,* p. 278): "The way in which this bound-up energy is freed is by the process known as sublimation. Of course, the possible illustrations are almost infinite, for they include every activity of man. For example, according to this theory the curiosity which makes a man a scientist—let us say a microscopist—is traceable to that early curiosity in looking—peeping—which has its object in seeing forbidden sexual objects or acts. The immediate sexual element in the curiosity is sublimated into a socially useful purpose to which the original pleasure is still attached, and for which it furnishes the drive. We know, too, the "Peeping Toms," who still show this same form of pleasure-seeking, but have been unable to advance their way of obtaining pleasure to a socially acceptable means."

Although psycho-analysis, probably because of its deeply involved technical nature, is not generally linked up with the sex-educational movement in the popular sense of that term,

nevertheless, its profound contributions to the knowledge of sexual phenomena have revolutionized many former conceptions; and its influence on the study of sexology and its literature is today one of the most vital factors in that great field of human endeavour.

Despite the formidable obstacles that stand in the way of a more normal sex life for the great masses of people, Freud sounds the hopeful note of all those who have worked toward an increased control of life, maintaining that degeneration and nervousness are not in any way inevitable results of cultural progress, but excrescences that are to be avoided.

CHAPTER XIII

ECONOMIC SUFFICIENCY AS A BASIS OF SEX HYGIENE

It has been stated that General Gorgas, when discussing social sanitation in the tropics in connection with an important engineering project, remarked that while many questions were necessarily involved in improving sanitary conditions and the general healthfulness of the people, if there was any one proposal that he would recommend in preference to any other single measure, it would be to double the wages of the workers. This testimony, coming as it does from such an eminent authority on sanitation and related subjects, is a clear recognition of the economic basis of social hygiene. And, as we have seen, the manifold problems of sex are inseparably bound up with our environment and living conditions—forming the most determining factor in our whole life—which react for good or ill on our sexual nature.

Most conspicuous of the sexual morbidity from a penurious environment is the dreadful toll of venereal diseases, to which, besides their immediate evil consequences, must be added the inevitable succession of secondary physical and mental afflictions. The score is all too often not settled when the doctor collects his last fee for treatment, whether a cure has been pronounced or not. There are the lingering germs which may remain latent for an indefinite period, to later infect an innocent wife, maybe bringing upon her the physical agony and mental anguish of an unsexing operation; or, perhaps, passing on a poisonous inheritance to ill-fated children. And in the event of careless or inadequate treatment there are always the more or less remote possibilities of diseases of the heart, kidneys, or other parts of the organism, not to speak of deterioration of the brain or nerve structure, resulting in insanity, paresis, locomotor ataxia, etc.

The wide prevalence of syphilis and gonorrhea in industrial centres and particularly in the congested working class sections is in itself a scathing indictment of the social and economic

factors that are primarily responsible for these festering spots on society.

Prostitution, too, is largely traceable to pecuniary need, either directly or indirectly. It is not that the daughter of poverty in so many cases deliberately and consciously chooses the life of prostitution. But there are a hundred subtle elements luring her from the "straight and narrow path of virtue"—so often a drear and lonely lane of physical want and emotional starvation—to the glittering road that promises to fill a yawning gap in her life. Years ago, the great French authority, Parent-Duchatelet, in his monumental survey, said that in Paris, and probably in all the large cities, lack of work and insufficient wages were the most active causes of prostitution. Poverty and uncertainty of employment also accompany the traffic in America, England and Germany. It seems reasonable to infer that necessity is a main factor because the mass of prostitutes are of the lower-middle and working classes, among whom the struggle for life is almost always severe. This feeling is substantiated by the well-known fact that strong sensuality

(excepting in certain pathological states) is not a common incentive. As Gallichan remarks, the emotional, passionate types of women are not abundant in the ranks of prostitution. It is noted that the cold but astute and clever courtesans are the most successful. The career of the demi-monde is impossible to the woman with a deep capacity for ardent and refined passion.

Dr. William L. Holt, in *The Social Evil: Its Causes and Cure,* maintains that "prostitution has two great roots which sink deep into the foundations of modern civilization. The first is our degrading social and industrial system. . . . This cruel institution . . . by denying to tens of thousands of young women an honest living, forces them to choose between a wretched poverty and trading with the only capital they have—their youth, beauty, innocence—in short, to give up what is naturally the most sacred thing in life to a woman: the hope of true love and happy marriage, home and children. The other root of prostitution is the cowardly, stupid, cynical attitude taken by society toward all sexual matters, resulting

in the inexcusable custom of teaching children nothing whatever about reproduction except that it is a low, unmentionable subject, and that adultery is forbidden by the ten commandments. I suppose that we must thank the ancient Christians in part at least for this attitude of modern society, for they most vigorously attacked the Grecian respect and love for the body as a form of Beauty, and taught their followers to despise the body, to 'crucify the flesh,' and to consider everything connected with it as unclean."

Among men, too, there is frequently an economic barrier in the way of a normal, healthy sex-life. With the development of our industrial system it is becoming increasingly difficult for great numbers of men to marry and establish even the most modest home on their meagre wages. When sexual maturity is reached with no prospect of satisfying the natural desire in a legitimate way, these men in the great majority of cases resort to promiscuous sexual relations. So this economic pressure works from two ends, and results in a vicious anti-social equity—creating both

the supply and the demand for prostitution.

It is becoming generally recognized by close students of social and ethical questions that a real sexual morality is almost impossible without early marriage, which necessitates an economic situation making early marriage possible. As Ellen Key well says, "simply to refer the young to abstinence as the true solution of the problem is a crime against the young and against the race, a crime which makes the primitive force of nature, the fire of life, into a destructive element."

Many couples valiantly seek to overcome this almost insurmountable obstacle by both continuing at work after marriage. The results of this alternative, particularly where the occupation of the wife is of an arduous nature, is in most cases tragic. It means that she has to further impose on her depleted strength by attempting to do the endless household duties after a fatiguing day in the factory or mill. Besides the physical hardships, the great overtax of vitality is temperamentally and emotionally disastrous. This nerve-shattering existence leads to domestic friction, and a wholesome

family life is impossible. With the coming of children, the struggle is further intensified, and parents and children alike suffer under the excruciating handicap. In her pregnancy, the woman often works as long as she can stand, requiring every cent possible to meet the extra expense incident to her confinement. Thus she suffers from lack of much needed rest, which retards her convalescence and injures her future health, and the child is born into a hostile world with a prenatal heritage of physical underdevelopment, when, indeed, the result is not a premature birth or still-birth. Her early return to work in many instances helps to boost the excessive rate of infantile mortality, or condemns the child, if it lives, to a precarious existence as its start in life. According to Mr. Rountree's investigations in York, England, more than half of the children in the poorest section of the city are classed as "bad" in the physical sense. Their bodies are puny and feeble; many have sore eyes, hip disease, and swollen glands. Most of the girls marry young and have large families. Great numbers of the people are underfed. It has been

found that in New York, the richest city in the world, many thousands of children are forced to go to school without breakfast because of the poverty of their parents. The effect of this chronic malnutrition on the physical and mental development of the children is grievous.

August Bebel (*Woman: Past, Present and Future*) records that during the sixties of the last century when the cotton industry of England came almost to a standstill as a result of the American Civil War, thousands of working class women were unemployed; and among them physicians made the astounding observation that in spite of the existing want, infantile mortality was *decreasing*. The reason was that the babies were then being nursed by their mothers and more care was bestowed on them than ever before. During the industrial crisis of the seventies, similar observations were made in this country, especially in New York and Massachusetts. Unemployment enabled the mother wage-earners to devote more time to their children. The same fact was noted during the general strike in Sweden in August and

September, 1909. The mortality in Stockholm and other large Swedish cities had not been as low for many years as during the weeks of this great strike.

But, from the point of social hygiene, as well as for other reasons, there is no cause for rejoicing in these industrial crises, as they have another side that is all too dark. For with the general unemployment and the increased pinch of want that is felt, there are many more girls and women driven into the arms of prostitution. Bebel gives a striking example of this fact by quoting a letter written by the chief-constable of Bolton, England, in 1865, which says that the number of young prostitutes had increased more during the cotton famine caused by the American Civil War than in the preceding 25 years. When better times come again a certain proportion of these women always remain prostitutes, and a much larger number resort to it occasionally to eke out their wretched wages. One writer on social and industrial problems asserts that in Liverpool and some of the other important cities of England little distinction can be made between

prostitutes and the lower paid working girls.

An article in *The Social Hygiene Monthly* some time ago gave a graphic account of the results of unemployment and economic insufficiency on the individual lives of those most directly concerned. It said: "In a careful study of some 1,200 cases of unemployment in England a few years ago, an astonishing prevalence was found of 'predisposing' physical and mental characteristics arising largely from preventable causes. Undernutrition, not only in the months or years immediately preceding unemployment, but sometimes having produced anemia far back in childhood, bad home conditions, lack of education, neglected small defects and ailments—all were found to contribute to the army of unemployed on any given day. Physical inefficiency and mental backwardness produce a low level of life at all times; insufficient earnings, even when made regularly, by involving bad housing conditions and malnutrition, always lower morale. The same causes that make for large families among the poor, make for illicit relationships."

Where a home life is attempted in countless

instances among the low-paid workers, it is found that rents are so high in comparison with the family income that they must content themselves with the poorest quarters, in surroundings that are all too spare and inadequate. In addition, lodgers of one sex, or sometimes of both, are taken into the home. Old and young of both sexes live together in a small space and frequently witness the most intimate relations. Modesty and decency, under these conditions, are impossible, as has been shown by hideous facts.

There does not appear to be any data regarding the general prevalence of keeping lodgers in private homes, but the result of one comprehensive survey may be cited covering a specific industrial territory. G. v. Mayer in *Statistics and Social Science* has demonstrated from the Prussian census of 1900 that in Prussia there were 3,467,388 persons not related to the families in whose midst they lived. In the entire state about one-quarter of these non-related members of the households consisted of strange boarders and lodgers; in the rural districts they constituted only one-

seventh; but in the cities one-third, and in the capital, Berlin, more than one-half. The extent that the taking in of boarders contributes to this sordid congestion in other industrial centres, in the absence of actual statistics, can only be surmised. But the practice is known to be widespread.

A more recent manifestation of the economic pressure that has burdened a large portion of the working class, and that has been felt by the middle class as well, perhaps as never before, is the high cost of living. The general industrial unrest and the countless strikes during the war-period were grim expressions of protest against the constant upward tendency of prices of all necessities and staples. Despite the unprecedented high-wages which were paid in some highly specialized mechanical lines, there was nevertheless for the masses of people an ever-widening gulf between the wages received and what they would buy. Notwithstanding that work was more plentiful than at any time in the history of modern industry, the immediate results of the soaring cost of living wrought great hardship. Ordway Tead, in *In-*

stincts in Industry (page 23), cites a pathetic case that is a matter of record, and which may be said to be typical among a large number of families: "The high cost of living threatens family life at its very roots. Perhaps the most moving bit of testimony offered before the Shipbuilding Labour Adjustment Board at its Washington hearings was the faltering testimony of a grey-haired boiler-maker. 'It's awful hard,' he said, 'to sit down to a good meal of meat and potato like what I have to eat to be able to work and have the wife and kids eat bread and tea. And the kids look at you with hungry eyes and try not to complain.' The man realized the deep instinctive necessity for an income that would yield food enough for his entire family. He pointed to the fact that the cost of living argument in wage controversies is psychologically basic, is biologically unanswerable."

Another great element contributing to sexual morbidity in our national life that must not be overlooked—a by-product of our industrial development—is the mass of migratory workers. This nomadic host, numbering hundreds of

thousands of men, because of the lack of steady employment, drifts from place to place, taking jobs here and there, in the so-called seasonal occupations. They go their rounds from harvesting on the great western farms, hop plantations, vineyards or orchards, to the lumber camps, fisheries, or mines, and possibly drop into the cities and industrial centres when nothing else seems open to them

To men of this type a normal sex-life and sexual health are impossible. They have been aptly classed as "jobless, voteless and womanless." They haven't the security of a steady job, although occasionally they find work of a temporary nature. They are absolutely without a vote or means of political expression, and consequently are predisposed to use whatever economic power they may develop in the channels of direct action. They are deprived of the solace of wholesome womanhood; and when they irregularly consort with women, it is inevitably with the lowest type of prostitute. So a very large percentage of them are venereally diseased. Syphilitics are the rule rather than the exception. Gonorrheal victims are of

course even more numerous. And these men, the itinerant workers, the western hoboes (not from choice, but from the force of economic circumstances and as a result of unfortunate environment) continue their country-wide pilgrimage, carriers of chronic venereal infections, bringing their loathsome diseases to the farms in the remotest country districts, to the mines, fisheries, lumber camps and nearly every other field that holds a promise of a few weeks or months of employment. And besides the physical morbidities in this class, there is a wide prevalence of perversions and other evidences of moral degeneracy, resulting from the abnormal sex life.

The late Professor Carleton H. Parker, who made a special study of conditions among this class of labourers, gave the following illuminating sidelight on their lives, in an article entitled "The California Casual and His Revolt" (*Quarterly Journal of Economics,* November, 1915):

"A California State official of long technical experience, whose duties bring him in direct contact with the young vagrant, believes that

he has the data to prove a widespread practice of homosexuality among the migratory labourers. Investigation reports of a most dependable and technical nature show that in the California lumber camps a sex perversion within the entire group is as developed and recognized as the well-known similar practice in prisons and reformatories. Often the men sent out from the employment agencies are without blankets or even sufficient clothing, and they are forced to sleep packed together for the sake of warmth. Investigations are beginning to show that there are social dangers which a group of demoralized, womenless men may engender under such conditions of greater menace than the stereotyped ill effects of insanitation and malnutrition."

The great majority of itinerant workers who supply the labour for the seasonal demands of the agricultural and timber regions, etc., in the west are single men without attachments of home or family. And, according to Professor Parker, in the lumber camps of California alone, there are over sixty thousand people employed in the busy season.

While the itinerant workers are the special prey of sexual abnormalities and venereal diseases, there are also sections of the country where a high percentage of morbidity obtains among the settled population. This is particularly true of many of the Southern States, as the Army medical records and other reliable statistics have shown. And there is no place where the cause of these unhealthy manifestations can be more readily traced to unfavourable economic factors than in the South. In that portion of the country, the hard combination of abject poverty and widespread ignorance is much more pronounced than elsewhere in the United States, and it is a combination that is extremely difficult to overcome. It it, in fact, a physical and spiritual poverty. The prevalence of child labour in its worst form in the South has long been known to students of social and industrial problems as one of the severest indictments of our present system. While conditions have been somewhat improved during the past two or three years by Federal legislation restricting child labour, there is still much to be done to bring about a more

humane arrangement of industrial affairs, and better economic conditions for the masses—both white and black—in the South. And there is nothing short of a revolution required in its educational facilities, as the extent of illiteracy is astounding. All of these questions are inseparably bound up with social sanitation and sex hygiene.

The Southern States have been cited particularly because the evils are more pronounced and widespread in that section. Similar conditions exist in a lesser degree, however, in many other parts of the country, and characteristic tendencies of these evils, varying in their extent in different places, are universal throughout our whole social and industrial order.

The relation of economic insufficiency and illiteracy to venereal diseases was referred to in a paper delivered before the Eighth Annual Congress of the Canadian Public Health Association held in Toronto in May, 1919, by Dr. E. L. Keyes, Jr., an eminent physician and urologist of New York. Dr. Keyes alluded to the fact that "in the Southern portion of the coun-

try. . . the mixture of races, the relatively *small per capita distribution of wealth*, and the relatively *large percentage of illiteracy* go with a large percentage of venereal diseases. . . . It would seem that the distribution of venereal diseases is regional, and related rather to the *enlightened and economic conditions* of the population than to their grouping in cities." The reason that the venereal infection rate is so high in many cities, it may be added, is due to the unfavourable economic situation and bad environment that affect the lives of so great a number of people in these cities. The cities have one advantage over the poorer country districts, however, in better educational opportunities, which are so effective in promoting personal and social hygiene.

Possibly the most extreme example of poverty and ignorance as a cause of these infections is in Russia, where in certain sections syphilis is rampant. According to Vedder (*Syphilis and Public Health*) in some villages every man, woman and child is infected. In the Parafiew District, consisting of six villages with a population of 9,500, only about five

per cent. of the people are not syphilitic. It is estimated that sixty per cent. of syphilis in Russia is acquired through lack of decent living conditions and a gross *IGNORANCE* of personal hygiene. The disease has largely lost its characteristic as a sexual disease because it is so generally contracted outside of sexual relations.

This is a blighting heritage of the Russian people from the centuries-old despotism of the Czars, who kept their millions of subjects in the densest ignorance and the direst poverty; who fostered the rankest superstitions in the name of a mediaeval religion; and ruled by the bloody knout of terrorism and oppression.

That the Soviet Government is seriously grappling with the situation where it is in power, and apparently with some success, is evidenced from an article in *The Social Hygiene Bulletin,* New York (September, 1919). In regard to suppressing prostitution, the article states:

"Under the old regime street-walkers in Petrograd and other large cities were abundant, and even as late as a year ago an American

social worker reports that one could count 500 or more prostitutes on the Nevsky Prospekt in an evening. By this time, however, the 'yellow ticket' had been abolished, and the weak measures of reglementation which had previously been in force in Russia as in many other European countries, had been given up.[1]

"More active measures to repress prostitution seem to have been started by Bill Shatov, commissioner of police in Petrograd. Shatov was for eight years in the United States, where he published a radical paper in Philadelphia and was an organizer for the I. W. W. He is con-

[1] This observation is confirmed by Mr. William C. Bullitt, Special Representative to Russia for the American Plenipotentiary Delegates at the Paris Peace Conference, who gave the following testimony in his report to the Committee on Foreign Relations of the United States Senate, on September 12, 1919:

"Prostitutes have disappeared from sight, the economic reasons for their career having ceased to exist. Family life has been absolutely unchanged by the revolution. I have never heard more genuinely mirthful laughter than when I told Lenin, Tchitcherin, and Litvinov that much of the world believed that women had been 'nationalized.' This lie is so wildly fantastic that they will not even take the trouble to deny it. Respect for womanhood was never greater than in Russia today. Indeed, the day I reached Petrograd was a holiday in honour of wives and mothers."

sidered a disciple of Prince Kropotkin in philosophy.

"Commissioner Shatov announced, according to the reports, that the profession of prostitution would no longer be recognized. Deputations of prostitutes waited upon him, explaining that they had no other way of making a living, but if reports are to be trusted he was not so much overcome by this 'argument' as officials in some American cities have been.

"Shatov told an American visitor, in March, 1919, that he had similarly cleaned up several provincial cities as incidents of tours he had made for purposes of political organization.

"While all news coming out of Russia is questioned by one part or another of the public at the present time, trustworthy observers say that at least street-walkers had entirely disappeared in Petrograd this Spring."

Despite the dark spots that still cast a gloom over wide areas of the world's surface, and that benight untold millions of human beings, a new light gleams behind the Rock of Ages that we have begun to batter down. It is a light that

will clarify our vision, guide our progress and strengthen our determination. Isolated individuals have blasted at this Rock—one of the peaks on the Mountain of Ignorance—throughout the centuries, and were persecuted for their pains; but it has been a task that only concerted action could hope to accomplish. The pioneers of all times receive our homage for their sacrificing struggles, and we achieve the sooner for their glorious attempts. The ultimate goal has not been reached. Perhaps it never will be, because with the light of increased knowledge, the loftier we place our goal; but we have now broken away from the miasmatic quagmire of Prudery and Silence, and are at least on the highroad approaching sanity in sex.

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The following list of books is submitted as a suggestion for reading matter to those becoming interested in the problems of sex. It is not by any means claimed to be an exhaustive compilation, or even a complete list of all the deserving books on this subject. However, it does comprise, I believe, the most of the more important contributions to the various phases of the sex question, barring advanced scientific and highly technical works, whose appeal is almost exclusively to professional people. The omission of a book from this list in no sense condemns it, as there are many hundreds of works that have more or less of a claim to serious consideration, but of which it is obviously impossible to include more than a small fraction. Nor, on the other hand, is the inclusion of a book necessarily an unqualified endorsement. There are a number of selections noted whose general tone I am out of sympathy with, or with which I disagree in many particulars; but in these instances, personal preferences and prejudices are put aside, as the books in question have a recognized standing in certain creditable circles of the sex educational movement, and undoubtedly have proven of value to many people. It is therefore only just that they should be listed for the reference of the student and seeker of information who may find in them some

helpful qualities that do not seem applicable in my own individual case.

The classification of this literature presents natural difficulties, and is undertaken as a general guide rather than a positive designation. In many instances the scope of one work may overlap into several divisions of the subject, and I have endeavoured to classify each work in the category best suited to its leading tendency, or where it appears to be of special value.

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